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THE  
**HOME MISSIONARY,**  
AND  
**AMERICAN**  
**PASTOR'S JOURNAL.**

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Go,.....PREACH the GOSPEL,.....*Mark xvi. 15.*  
How shall they PREACH except they be SENT ?....*Rom. x. 15.*

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EDITED BY  
**REV. ABSALOM PETERS,**  
CORRESPONDING SECRETARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

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**VOL. I.**  
**FOR THE YEAR ENDING APRIL, 1829.**

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PUBLISHED BY THE EXECUTIVE COMMITTEE AT THE SOCIETY'S OFFICE,  
144 NASSAU-STREET—NEW-YORK.

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**New-York :**  
PRINTED BY ALEXANDER MING, JR.

106 Beekman-street,

1829. 85

University of Southern California



Religion 266.05  
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## TO THE HOME MISSIONARY.

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# HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....*Mark*, xvi. 15.  
How shall they PREACH except they be SENT ?.....*Rom.* x. 15.

VOL. I.

MAY, 1, 1828.

NO. 1.

## INTRODUCTORY REMARKS.

The design of the American Home Missionary Society is to promote, not the interests of any one section or denomination of the church, but the religious benefit of a great and growing nation. The business of such an institution cannot be conducted properly, nor can its appeal be effectually presented to the public, without a vigorous and active correspondence with the citizens of every State. Facts must be gathered from every portion of the field of the Society's operations, and these must be communicated to every other portion, before a common and national sympathy can be expected to be awakened.

But these communications can only be made through the periodical press. For this purpose, the Executive Committee have hitherto used with advantage the columns of the New-York Observer. But since the action of the Society has been much enlarged, and the increasing importance of its object more generally known, we have felt, in common with our friends abroad, the difficulty of extending sufficiently the circulation of a weekly paper not entirely our own, in distant sections of the country, and where the field was already occupied by other publications of the same general character.

After much deliberation, therefore, the Committee are deeply convinced that they owe it to the cause of Home Missions, to issue a new Periodical, adapted to promote the great national object of the Institution which they serve, and which, while it shall not interfere with local publications, may be circulated, in every part of the country, as the authentic vehicle of the Society's communications.

THE HOME MISSIONARY, AND AMERICAN PASTOR'S JOURNAL, is designed to occupy a similar place, in connection with the *Home Missionary Enterprise*, to that which has been so long and so successfully held, in aid of *Foreign Missions*, by the "*Missionary Herald*." It is to be principally composed of original matter of a specific character, and to be conducted on an original plan. It will bear none of the local characters, which belong to most publications devoted to the interests of particular sections of the church, but, like the Society, in whose name it is issued, is intended to be truly *national*. It will plead the cause of no sect nor party, but offers itself, for the sake of Christ and our country, as the servant of all, who agree in essential doctrines, and who desire to see an able christian ministry established and sustained, and christian temples erected, and christian sacraments enjoyed, in the length and in the breadth of this great republic.

That part of the work, denominated "*THE HOME MISSIONARY*," is designed to furnish a faithful record of the doings of all Domestic Missionary Societies, in the United States, and of the labors of all Missionaries employed by this Society and its Auxiliaries; and thus to present a medium, through which they, who are stationed in the different and distant portions of this wide field may correspond with each other and provoke one another to love and good works.

The plan of the "*PASTOR'S JOURNAL*" is added to that of the *Missionary*, for the purpose of introducing ministers and churches to each other, all over the land

that whatever, in the experience of each, is sufficiently remarkable to merit such a record, may be reported for the instruction of all. Contributions to this department of the work have already been pledged by several clergymen and others extensively known, and it is confidently believed that it will be ably sustained.

In offering this work to the public, the Editor has consented to assume responsibilities, which he would gladly devolve upon an abler hand, were it not for his official connections with the Society, in whose name, and on whose behalf it is undertaken. But in this connection, he dares not shrink from any enterprise, which, *for Zion's sake*, may be required of one, who is permitted to stand at the confluence of so many streams of knowledge, and at the focus of so many rays of light. If he may be instrumental of reflecting and dispensing this light and knowledge over the field from which they are gathered, in such proportions as to animate the nation with the spirit, in which the Society has its being, he will feel that he has magnified his office, and served his country and the church of the living God.

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### AN ADDRESS,

#### ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

Furnished by ARCH'D. ALEXANDER, D. D. Prof. of Theol. in the Seminary at Princeton, N. J.

#### CHRISTIAN BRETHREN—

On a certain occasion, the prophet Elijah exclaimed in the bitterness of his soul, *I, even I only am left, and they seek my life to take it away*. But, through the wonderful goodness of God, how widely different are our circumstances! While we are far from oppression and from the fear of molestation, we feel that we are not left alone in the service of God.

It is indeed a pleasing and animating thought that so many of the friends of Zion have agreed to approach the mercy seat this day, and, in concert, to lay the same petition at the foot of the throne of the Most High. Yes; at this moment, thick clouds of incense ascend from a thousand altars. Prayer is offered in many different languages, and the circle of suppliants, who now appear before God, extends almost entirely round the globe. The four quarters of the world and the islands of the sea are united with us in prayer. And that which, above all, should inspire us with confidence in coming to the throne, is, that we have the authority and encouragement of our Lord and Saviour for that work, in which we are now engaged. His gracious declaration is, *That, if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them*. And our glorified Mediator, not only encourages us to pray in concert, but he condescends to unite with us in our petitions, and is now officiating as our great High Priest, in the most Holy Place not made with hands, where *he ever liveth to make intercession for us*. Standing before the altar, He offers much incense, *with the prayers of all saints. And the smoke of the incense, with the prayers of the saints, ascendeth up before God*. We may, therefore, come boldly to the throne of grace; but let us draw near with a true heart, in the full assurance of faith.

We come, indeed, to make large requests. Our desires, this evening, are circumscribed by no limits, less than those of the habitable globe. We come to ask for the conversion of the world; and surely no prayers can be more acceptable to Jesus Christ, than those which seek the same object, which he made so prominent in that model of prayer, which he gave to his disciples, and for which he prayed



himself, in so sublime and fervent a strain, just before his passion. Has he promised, that, if only *two disciples* shall agree, as touching *any thing*, it shall be done for them? How much more, when *thousands* have agreed to ask for *that very thing*, which was the object of our Saviour, in all his bitter sufferings even unto death?

There is something demanding our gratitude and admiration, in the existence and universality of this Concert for Prayer. It has not been introduced and extended by human contrivance and effort, but doubtless, by the powerful influence of the Holy Spirit, operating silently on the hearts of christians, and disposing them to join together in supplicating for the blessing of God to descend upon the church and on the world.

Such a concert was an object of desire with many pious men, for a long time. About the middle of the last century, an attempt was made by some godly ministers in Scotland, to originate a concert for prayer. The plan was communicated to Jonathan Edwards, whose enlargement of mind led him to take the most comprehensive views of the interests of the Redeemer's kingdom, and whose deep piety prepared his heart to respond to every proposal for the advancement of religion in the world. He not only approved and recommended the plan, but actually wrote and published a book to obviate objections which he foresaw would be raised, and to persuade christians to engage cordially in observing it. But, notwithstanding all the zeal which was enlisted and the exertions which were made for the promotion of this object, it did not succeed. The concert never became general, and was of short duration.

Again, within our own recollection, another effort was made in this country to establish a general concert for prayer. The plan was recommended by the General Association of Congregational Ministers in Connecticut, and by the General Assembly of the Presbyterian church in the United States. But neither was this successful. It would seem that the church was not yet ripe for such a measure. That impulse, in relation to the universal extension and reformation of religion, which has, of late, inspired so many hearts with new life and energy, was not then given.

Of the commencement of the existing Concert the credit is due to the churches of the Baptist denomination in England. They agreed to observe the first Monday in every month, as a season of prayer for the conversion of the heathen, and for the success of their missionaries in the East. They seem not, however, to have formed any plan for a general concert among all christians in the world. But other churches, having engaged in the missionary enterprise, followed the good example; until, by degrees, and without effort, it has been adopted wherever any lively interest is felt in the great work of evangelizing the world. It was adopted because it was congenial with the feelings which had begun to warm the hearts of many, and has been observed with a zeal and interest proportioned to the missionary spirit which has pervaded the breasts of christians.

By the Missionaries, stationed in heathen lands, this Concert is highly valued. They anticipate its arrival with lively hope, and hail it with heart-felt joy. It is to them, like the new-moon to the Jews, the most interesting day of the whole month. On this day, they are assured that they are not left alone, nor forgotten by their fellow christians. They know that we have agreed to meet them at the throne of our Heavenly Father, and that our prayers will have a special respect to their work and their success; and exposed, as they are, to difficulties and discouragements, and feeling, as they do, the need of the fervent, united prayers of all chris-

tians, their emotions, on these occasions, are often unutterable. Imagine a small company of these devoted men, separated many thousands of miles from the dear home of their nativity, and exiled from all civilized and christian society, meeting to-day in their simple temple, or in the open air; and surrounded by the little group of their swarthy converts, and with a flock of their dear scholars, on whom their hopes and affections are fixed—They lift their eyes to heaven from whence their help cometh—they raise their supplicating voices, and they are conscious of renewed strength, because their hands are held up by the united prayers of thousands and tens of thousands!

Dear Brethren, we do not sympathize, as we ought, in the various feelings of these disinterested men. We do not bear them on our hearts before God, so frequently and so tenderly as our duty demands.

And, our Home Missionaries, stand often in as much need of our prayers, as those who are in foreign lands. Their personal difficulties, dangers and privations are often greater than those of the men who go to the East. Yet they are but little thought of, and too seldom aided by the prayers of the churches.

Is there a heart present which has not experienced a bitter pang, tending perhaps even to discouragement, occasioned by the premature decease of so many of our missionaries? Just at the time when they have become qualified for extensive usefulness, and when the field appeared white before them, ready for the harvest, they have been cut down, and all our animating hopes of their increasing and extensive usefulness, have been blasted in a moment! These mysterious dispensations must, I know, be resolved into the sovereignty of Him, whose ways are unsearchable, and whose throne is enveloped in clouds and darkness; but will it be impertinent to ask, whether the reason may not exist in ourselves? Yes; christians, the loss of such men, as Mills, Parsons, Fisk, Hall, Newell, and others, may be chargeable to us; because we have too much forgotten them, while they were painfully wearing out their lives in the midst of appalling difficulties. God, in displeasure towards us, and in love to them, has called them away from labour and from suffering.

This Monthly Concert was instituted expressly, that prayers might be offered, by many in unison, for missionaries; but what a melancholy spectacle is often witnessed in many of our churches! A few individuals are seen to assemble while, by a large majority even of professors, the day is forgotten, or no disposition is felt to join in its devotions. The fact is, that the importance of this Concert has not been duly estimated by any of us. It is already becoming, with many, a formal service. We join in it without desire and without expectation of a blessing. No proper pains are taken to prepare our hearts for its exercises, by fixing our minds intensely on the special blessings, which we ought to ask of God. Our confidence in the divine promises is not firm and unwavering; and we provoke God to reject our petitions, by our coldness and the weakness of our faith. Our hearts are not enlarged to pray for great blessings; and our spirits are not stirred up to that degree of importunity which will take no denial, like the patriarch Jacob, who said, *I will not let thee go except thou bless me.* If our hearts were duly affected with the perishing conditions of the hundreds of millions of heathens, now on their way to eternity, we should scarcely be able to rest day or night. Then should we come to the Monthly Concert, oppressed in spirit, and almost overwhelmed with our own feelings. And if we contemplated, believingly, the forlorn and miserable condition of the "cast off seed of Abraham," like Paul, we should "have great heaviness and continual sorrow in our hearts," because these natural descendants of the Father of the Faithful, have been, for so many ages, broken off from their own olive tree, and are still concluded in unbelief.



The situation of those regions also, which were in the beginning beautified and enriched with apostolic churches, but have for a long time been desolated by the deluded and infuriated followers of a vile imposter, ought to make a deep impression on our minds. That land is in a manner consecrated. It received the blood of martyrs, and now contains their sleeping dust. There the saints once prayed in fervency and faith, and we trust, that God is now about to answer those prayers, by breaking the rod of the oppressor, and resuscitating from the ashes, a multitude of evangelical churches.

And can the christian, who feels as he ought, cease to weep, when he casts his eyes over Christendom and beholds how the house of the living God has been deformed by the inventions and traditions of men, corrupted by error and gross idolatry, broken by dissensions, and defiled by the open indulgence of sin? How can any heart, which has had experience of the love of Christ, feel indifferent, when his divine dignity is denied and blasphemed? When his authority is usurped? When his cause is betrayed by professed friends? When his commandments are violated?—And when every object of worldly ambition, avarice or selfish gratification, is preferred to the honor of his name and to the interests of his kingdom? This is no time for wise virgins, to slumber and sleep. They ought speedily to arise and trim their lamps, and be ready for the coming of their Lord.

As we have met to pray for the conversion of the world, we ought, in an especial manner, to remember those benevolent institutions and associations, which have of late sprung up, and are the glory of the age. These are like lamps shining in a dark night; and have doubtless been kindled by a spark from heaven. There is no spirit of rivalry among them. They all aim at the same object. They are sister institutions, between which there is no collision;—but mutual love and respect. Indeed, so nearly are they allied, that an injury to any one of them, would be a wound to all the rest. Some persons, for want of due consideration, are apt to imagine, that there is some sort of interference between Foreign and Home Missions. But this is a great mistake. The same persons are the active and zealous friends and supporters of both. These Societies are engaged in building up and extending the same kingdom. The same gospel is preached by both; and the instruction, conversion and salvation of lost men, is equally the object at which they aim; and it is hard to conceive, how any man can be the sincere friend of the one, without wishing for success to the other. They are the two great divisions of the army of the Lord of Hosts, which is now on its march to pull down the strong holds of the enemy; and the only reason why they move in separate columns, is, for the sake of order, energy, and despatch. Let us then pray for the success of Foreign and Home Missions, without a feeling of invidious distinction. It is characteristic of all these associations, that they powerfully tend to bring brethren, who have been long separated, by walls of prejudice, bigotry, and ignorance of each other, into the sweet bands of unity and love. There is not in their nature the smallest germ of discord. If they ever occasion dissension, it is (like the perversion of christianity itself) owing entirely, to the evil passions of men.

My dear Brethren, the harvest before us is exceedingly great, but alas, the laborers are comparatively few. When we anxiously enquire, "Who will go for us," to gather the lost sheep of Christ's flock, both at home and abroad? there are few found to answer, "Here am I, send me." Let us then remember the exhortation of our Saviour, "*Pray ye therefore the Lord of the harvest that he would send laborers into his harvest.*" He can raise up servants from the dust. He can call them from the ranks of his enemies. But we know the fountains

from which usually issue the streams that make glad the city of God, and that all these fountains must be replenished from heaven. Let us pray then especially for the rich effusion of the Holy Spirit, on all our churches and colleges, and seminaries, and all benevolent societies, and missionary stations. It is a fact, that most of our candidates for the ministry, and almost all our missionaries, first felt the constraining love of Christ, which led them to this office, in the midst of revivals of religion.

I beseech you, christians, to reflect upon the means and facilities which God hath granted to the American churches, for diffusing the light of the gospel over the world, and remember that our responsibilities are in proportion to what has been given. Who can say, that God may not have destined this favoured nation to achieve this glorious object? The work shall be done; but it will depend on herself, whether she shall have a share in it. Undoubtedly, it would be the most brilliant star in her banner. May God give the right impulse, and guide its direction.

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## American Home Missionary Society.

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### CORRESPONDENCE.

Up to the 8th of March last, extracts from the Correspondence of the Committee were regularly published in the New-York Observer, to which our readers are referred for a history of the doings of the Society during the previous portion of the current year. From that date to the 15th of April, no less than 150 letters were received and laid before the Committee, and 33 appointments of Missionaries and Agents made. Many of these communications are of a highly interesting and encouraging character, but too much in detail to be given to the public entire. We have only room in the present number for the following, most of which are brief and condensed extracts.

#### A MESSAGE FROM THE GRAVE.

The letter recorded below comes from a source, and has been received under circumstances, which clothe it with peculiar interest. Its author, the late Dr. Blatchford of Lansingburgh, was long and extensively known and highly esteemed in the churches. It is given to the public, with great satisfaction, not only as exhibiting at once of feeling on the subject of the missionary enterprise, which it is delightful to witness in the exercises of the dying christian; but also because it contains notices of early Missionary efforts in this country, which come properly within the design of our work. And his remarks on the "*Western and Southern Fraternity*," are too precious to be lost. If the movements of the young men in our Theological Seminaries, when they meet together to "*look on the field*" and inquire what the Lord will have them to do, are regarded with so much interest by dying saints here, how much more interesting must they appear to saints in glory?

The letter referred to has been obligingly furnished us, since the author's decease, by his son, R. M.

Blatchford, Esq. of this city, accompanied with a note, dated March 25, 1823—in which he says.

"My father's extreme feebleness would not permit him to write it with his own hand, and although he commenced the dictation of it, last month, he was not permitted to complete it until the 14th instant, three days before his death. It was the last act of his life, and comes to you without his signature. He would not allow that to be put to it by any other hand than his own; but that hand was destined never to take a pen again. It was among his last requests, that the letter should be delivered to you unaltered, as a feeble testimony of his interest in your most excellent Society."

REFLECTIONS ON THE MISSIONARY CAUSE,  
*in a letter from the REV. SAMUEL BLATCHFORD, D. D. three days before his death, to the Corresponding Secretary.*

Lansingburgh, February, 1823.

My Very Dear Brother:—

When I received your communication announcing my having been unanimously elected to a Vice-Presidency in the American Home Missionary Society, I felt grateful to my brethren, that my name should be recorded an officer in a Society so pre-eminently splendid in its design. Missionary Institutions, in the hands of the Holy Spirit, have been peculiarly blessed for the promotion of the Redeemer's Kingdom; and are directly within the meaning of our Lord's instructions when, to his disciples, he handed the commission "Go ye into all the world and preach the gospel to every creature." What triumphs has not the gospel of Christ effected since the commencement of missionary efforts? "Solitary places have been made glad, and the wilderness hath blos-

somed like the rose." It is now about thirty years since Connecticut awoke to the cries of their brethren, in the New Settlements, for the bread of life. Touched with a sense of the moral desolations of the inhabitants of our frontiers, they gave them their sympathy and determined on their relief. It was at Hebron, at a meeting of the General Association of which I had the privilege of being a member, that a Constitution was presented for the consideration of that body, and was adopted under a solemn feeling of spirit for the cause of Christ. It was watered with tears, and consecrated with prayer. A committee consisting of the late Rev. Joseph Clark of Brunswick, N. J. then Commissioner from the General Assembly, the Rev. Chauncey Lee, and myself, were appointed to draft an address to the churches of Connecticut, urging the liberality of the christian public to the effectual accomplishment of this important object. The Sun of righteousness shone on the attempt. It was, indeed, like the glimmering light when the natural sun, breaking from the eastern horizon, sheds down his stealthy rays, promising the effulgence of a meridian glory. The idea was caught by the General Assembly of the Presbyterian church, and large collections were made in different parts of their bounds, towards a successful operation, the principal of which was consecrated to this great object and the interest of which is, to this day, appropriated to this same plan of benevolence. Missionaries were sent forth to preach the glad tidings of salvation, churches were gathered, and the work of the Lord went on; and, that nothing might interrupt the harmony which it was desirable should subsist, an accommodating plan was formed between the New England and Presbyterian churches, lest their different views of church government might become a source of disunion. In the year 1801, a communication was sent from the General Association of the State of Connecticut appointing a committee to confer with a committee of the Presbyterian church, to consider the measures proper to be adopted by the General Association and the General Assembly, in establishing an uniform system of church government, in the churches of the New Settlements, who were attached to the Presbyterian form of government, and those who might prefer the Congregational form, when the Rev. Doctors Edwards, Mc. Knight, and Woodhull, the Rev. Mr. Blatchford, and Mr. Hutton, were appointed a committee, to consider and digest a plan of government, agreeably to the proposal of the General Association of Connecticut.

These precious establishments have ever since been on their march increasing in number, strength, beauty, and success; so that methinks I already hear the sound of His chariot wheels, to whom it was promised, that he should see of the travail of his soul and be satisfied, passing along conquering and to conquer. The church received a sweet pledge, doubtless, in the establishment of the American Home Missionary Society of the faithfulness of him in the fulfilment of all

his promises concerning the prosperity of Zion, until she should appear "glorious as the sun, fair as the moon, and terrible as an army with banners;" and blessed forever be his name that, in his condescending goodness for the furtherance of his gracious designs, he has been pleased to select America, as a prominent instrument of showing to the world what his grace can do. It appears to me she is constituted the principal almoner of the King of Kings to hand out and diffuse the rich blessings of the gospel to such as were afar off, and to those who were near, who dwell in darkness and saw no light. Such is the state of the desolate churches, the inhabitants of the frontier settlements and those who dwell in the southern continent.

I stand myself at this moment, apparently on the utmost crag of that precipice beyond which is death and eternity. I look back on what my Almighty Master hath already effected, in the transactions of his kingdom, and, with a full belief that what he hath begun he will certainly complete, I see the effulgence of the glory of the empire of grace, in its proper season, breaking forth in the sight of all nations and kindreds, and tongues and people, and young and old, rich and poor, bond and free, shouting "hosannah, to the Son of David; blessed is he that cometh in the name of the Lord." O! precious gospel, which reveals Jesus Christ, as the Saviour of the world! On his righteousness and blood, I found my own hopes of life and immortality. It has supported me amidst sufferings which human nature unassisted, could not have sustained. But the Lord is with me in communications of his love, in the knowledge of Christ, and in the power of his resurrection. These are

"—— a balm for all our wounds,

"A cordial for our fears;"

and he, who is my righteousness and strength, will neither leave nor forsake me. I look now upon the valley of death as the pathway to glory, and set to my seal that God is true.

"Jesus, I love thy charming name,

"'Tis music to my ear;

"Fain would I sound it out so loud,

"That Heaven and earth might hear."

I am taken away from the visible church in a day of wonders, and amidst renewed pledges, that the name of Zion is written on the breast-plate of her King and engraven on the palms of both his hands. The operations of his grace will still go on, and like the undulations of the pool, be extended from shore to shore, until the knowledge of the Lord will cover the earth as the waters cover the channels of the deep.

When I began to dictate this letter, it was principally with a view of congratulating you and our loved society, upon the pleasing intelligence contained in the Observer, early in last month, coming from an Association of young men styling themselves the "Western and Southern Fraternity," consecrating



their health and strength, their soul and body, to the sacred cause of missionary effort in some of the Western or Southern states. The outline of the plan contemplated is doubtless of the most judicious character, and the filling up of that plan, under the collective wisdom of the Executive Committee, must, I think, be regarded as among the most feasible schemes for reaching the principal object in the views of all the friends of the Home Missionary Society. Their object I doubt not, therefore, will be encouraged, and those funds supplied by the christian public, which may be necessary to the undertaking. The same spirit, which has animated the hearts of these young men of Auburn, will, I trust, be felt by the young men of Princeton, Andover, and other Seminaries of learning. I regard it as a spark of celestial fire, which will communicate its influence to many a bosom, that shall be found to beat high with that love, which regards

the cause of Christ, as the best of all causes. I shall not live to see the perfecting of this plan, on earth, but doubtless, I shall hear of it in heaven; for I have the fullest belief that, from the inhabitants of the Western and Southern States, many an accession will be made to the kingdom of the Lord Jesus Christ, and, if there be joy in heaven, among the angels of God, over one sinner that repenteth, the shout of gladness will not be restrained, when the knowledge of those victories of grace shall reach the heavenly courts.

With much affectionate regard to you, my dear brother, and every friend of missionary enterprise, and unceasing prayers for the complete success of all your sacred endeavors on the side of him, who shall ultimately reign, the King of nations, as he now does the King of saints.

I remain truly yours.

## REPORTS OF AGENTS AND AUXILIARY SOCIETIES.

The Rev. Luther G. Bingham of Marietta, Ohio, and the Rev. Augustus Pomeroy, having intimated their willingness to engage for a limited time, in such a service, were appointed, in January last, to act as Agents of the American Home Missionary Society in that State. The following is their first Report. The gratitude with which it has been received by the Committee, and the new courage it has excited in our own breasts, leave us no room to doubt, that every friend of Home Missions will read it with lively interest, and that, to many, it will afford a topic both of prayer and thanksgiving, when they prostrate themselves in the secret chamber. And they will see, *in this that God hath wrought*, a sign of greater things yet to be accomplished. In connexion with the everlasting truth, that He is waiting to be gracious, this letter assures us that "the people" of the West even "have a mind to work," and to unite their charities with those of the older States, whose hearts and hands are engaged in furnishing the bread of life to the destitute.

But we commend this interesting communication especially to those whose business it is to gird themselves for this service. *Whom shall we send? And who will go for us?* To answer these inquiries, there is responsibility somewhere; and facts and encouragements like the following, it would seem, must make an irresistible appeal.

### TO THEOLOGICAL STUDENTS AND CANDIDATES FOR THE MINISTRY.

Marietta, Ohio, Feb. 26, 1828.

DEAR SIR:—

It becomes our pleasing duty to give you some account of our operations and success in our late tour as Agents.

We first proceeded to Athens county, where our object met with cordial approbation. We were in this county four days, in which time, we formed four Associations, and organised these into a county Auxiliary, having a subscription of nearly six hundred

dollars. Many things combine to make *this a field of great importance.*

We next visited Meigs county. Here we formed a County Society, composed of five Associations, and raised a subscription of nearly four hundred dollars. No part of this county has ever enjoyed the stated labours of a Presbyterian minister, but every part of it needs missionary labour, accompanied with peculiar and well directed effort.

The Society of Gallia county was next formed, composed of five Associations, and its subscription is more than five hundred dollars. Those who love Zion in Gallipolis, the County Seat, had long and anxiously been looking for some means to be put in operation, by which they might again enjoy the stated means of grace in the gospel ministry.

We made our last effort in Scioto County, where we formed a society, composed of two associations, and raised, by subscription, three hundred dollars. We here closed our exertions; not because we had not the greatest encouragement to go further; not because we heard no Macedonian cry from other counties, "Come over and help us;" but because we did not dare to go further, lest we should pledge the Parent Institution for a greater number of men than they could supply. The field, which we had already passed over, will employ, and *must have*, seven Missionaries. And the labors even for seven will be very arduous. The Counties are very large, and the congregations, in which a minister must labor, will be distant from each other; and the first missionary labor will require peculiar, constant, earnest and well directed efforts. We would say however, that, after the first year, the whole seven would receive, in all probability, their entire support from these counties, and that most of them will, in the first year of their labors become settled pastors.

Yes Sir, we felt ourselves obliged to stop when we were earnestly solicited to go

further by the inhabitants of other counties. We wish you and eastern christians, and our brethren in the Schools of the Prophets, who are looking at the west, as the field of their labor, to know this fact, that they may see and feel the need of labourers in this wide field, and that the means are not wanting to support an able and pious ministry, if suitable men can be obtained.

Look again, at what has been done, in a single month, in this moral wilderness. Sixteen Associations have been organized, four County Home Missionary Societies, Auxiliary to the "American Home," formed, which will pay into your treasury, Jan. 1st. 1829, a sum probably, not less than *two thousand dollars*; and an interest has been created for the enjoyment of the means of grace connected with the gospel ministry, which we trust will result in the salvation of many souls. "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." Here on this ground, where religious influence has been hitherto scarcely known, you may take your stand, and behold churches rising into being all around you, and congregations multiplying, until this wilderness shall become as the garden of God!

Suppose now the same exertions could be extended to every other County in this State. We have no hesitation in saying that three or four hundred dollars might be raised, upon an average, in each, and more than *one hundred ministers of Christ* might be immediately introduced into this highly important field of missionary effort. You

behold here a great State rising rapidly into power—the New-York of the Western world in political importance—should be the New-England of the West in her literary, moral and religious influence. But what is she? A State with almost a million of inhabitants, and not more than one hundred *efficient* ministers.

Will you say to us "move forward?" We pledge ourselves, with the assistance of the Great Head of the church, to form as many County Auxiliaries, as you will supply with faithful missionaries.

It is with great pleasure we inform you that not a word of opposition was heard to our object from the beginning of our tour to the end of it. Confidence was every where expressed in the operations of your Society and strong emotions of gratitude were manifested that you had sent us upon our late mission, a mission which was hailed by multitudes, as the harbinger of great blessings.

Your's in the bonds of the gospel.

L. G. BINGHAM,

AUGUSTUS POMEROY.

Official reports have been received from the Secretaries of each of the County Societies mentioned in the above letter. These all confirm the representations made by Messrs. Bingham and Pomeroy, and are of a highly encouraging character. Our limits will not permit us here to notice them further: Reports have also been received from a large number of Auxiliary Societies and Associations, extracts from some of which may be expected hereafter.

### APPLICATIONS FOR AID.

There is no subject of more intense interest to the Executive Committee than the fact, that numerous applications for aid reach them, which, for the want of Missionaries to send to the destitute, it is not in their power to pledge. Such applications have been very much multiplied, the last two months, from every direction. We have room for only a few extracts in the present number.

*From a correspondent in Washtenau County Michigan Territory.*

"I have visited Ipsilonti, a very flourishing little village, about eight miles south of Ann-Arbour, and was urgently solicited, by some of its most influential inhabitants, to obtain for them a minister. The place is growing rapidly, and is, for an infant settlement, quite healthy. It has the prospect of becoming a populous village. There are, in its vicinity, about 18 or 20 professors of religion, belonging to the Presbyterian church. It is supposed that \$200 might be raised there now for the support of a minister, and they are making anxious exertions to obtain one. They need a man of enterprise, self denial, and good abilities."

*From the Elders of the Church in Galipolis, Galia Co. Ohio, March 12, 1828.*

"We are a little flock, liable to wander, feeble and destitute, and in danger of being overcome by the opposition, pleasure and temptations of the world. Our reading meetings have become wearisome and we have been much discouraged and cast down. In this situation, dear sir, we reach out our hands to your Society and ask for help.

We have had our eyes turned towards your benevolent Institution, believing its plan for succouring feeble churches, and sending the gospel to the destitute, is most admirably adapted to our situation, and that of the district of county around us.

Our village is the seat of Justice for Galia county, is improving, and will become a place of importance. It now contains about 1000 souls and is a central point, from which, by the blessings of God, a faithful minister of the gospel might exert a great influence on the surrounding country. There is no minister of our denomination in six adjoining counties, and there is but little healthful spiritual influence, or religious instruction, in all this great extent,



with a large population of whom thousands are growing up ignorant of christianity, except the name, and many, very many, without any kind of education.

Our Missionary in Franklin, Howard County Missouri, writes, "could one be sent to Columbia in Boon County, and another into Clay and Jackson Counties, I have no doubt much good would be effected."

Another addresses us from Calaway Co. in the same State, and says: "Many of the people on the Mississippi are extremely anxious to have stated preaching among them. Here is a large tract of country, many parts of it thickly settled, without one educated minister. This is a part of the State to which there has been a large and increasing emigration the last year; and I have no doubt it is ground, where an active and zealous missionary would be cordially welcomed and by many, supported to the extent of their power."

A correspondent in Illinois urges his appeal on behalf the destitute in that state in the following style of christian emulation. "The State of Indiana has received, from your Society, during the last year, four or

five new missionaries, perhaps more; Illinois *only one*. Now as there is nothing in the number of inhabitants to require such a difference, ought not the greater need of Illinois to receive the greater aid, until we shall have made a beginning, and laid a foundation at least as good as they now have in Indiana?"

Our Missionary in Bond Co. in the same State says, "We have now in Illinois, 19 little churches and 6 preachers, none of whom are settled; and we have no Presbytery in the state. Several missionaries are imperiously needed."

A Missionary in Indiana writes, after having visited several counties in that state, "I am convinced by actual observation that the call of Indiana for more laborers is not without reason."

Another writes from Gibson Co. in the same State, and says, "More missionaries are imperiously needed in Indiana. The nearest Presbyterian Minister to me, north is 80 miles; east, between 80 and 90 miles; south, in Kentucky, I know not how far; west, in Illinois, distance unknown. The distance between my two parishes is 30 miles, and the road unpleasant."

## REPORTS OF MISSIONARIES.

The returns from our Missionaries during the last month have been numerous and interesting. Several revivals of religion are reported, and, in general, the Lord has greatly blessed their labors. The following brief extracts are principally from the young men who went to the West last Autumn, under Commissions from this Society.

REV. WILLIAM P. COCHRAN arrived in Missouri about the middle of November, and was stationed in Franklin, Howard Co. He writes under date of Feb. 18th.\*

"In all the places where I preach, the people turn out well, and are remarkably orderly and attentive; and I must say, that in some respects, I have been agreeably disappointed. There are some excellent of the earth here, and a few, who Simeon like, are looking for the salvation of God,—some who would be an ornament to any christian society. And the people generally are possessed [of more intelligence than I have been accustomed to witness, in the mass of my native State. They are hospitable to a degree I had little conception of. Were this people properly under the influence of the gospel, I should not hesitate to say, they would be among the noblest in our country. But, without this, you know what

man is, and what he will be. My heart has some times sickened in view of the moral, or rather, religious state of the West. What must soon be their condition, if not immediately brought under the mild reign of the blessed Jesus? Let me tell you, that those who have never visited the West, have no proper conception of their wants.

REV. SOLOMON HARDY commenced his missionary labors in Illinois, Nov. 19, 1827, and we are happy to learn that his preaching has been received with great approbation, and that his prospects of usefulness in that country are highly encouraging.

REV. THOMAS R. DUFFEE arrived at St. Louis, Missouri, Nov. 16, and thence proceeded about 100 miles up the Missouri river, to Calaway County, where he is laboring with encouraging prospects, principally in two settlements, about seven miles apart. Under date of Feb. 25, 1828—he remarks,

"Though the travelling has been very bad, my audiences have been large, and I have been much pleased with the order and attention which have uniformly prevailed in the house of God.

If I were asked whether I have been disappointed in the appearance of things, in this country, I could truly say that I have been agreeably disappointed. True, my heart has sometimes sickened at the sight of infidelity and iniquity which prevails, but

\* We have since learned that Mr. Cochran has been invited to St. Louis, to supply the place of Rev. Mr. Giddings, whose lamented death in January last had left that important field destitute of a Presbyterian minister.

the people are friendly and disposed to treat strangers with respect, while many receive the word with great seriousness and attention."

REV. CALVIN BUTLER arrived in Indiana Nov. 5, and commenced his missionary labors. He is stationed at Princeton, Gibson Co. 25 miles south of Vincennes, and preaches a part of the time in Evansville, 30 miles distant from P. His last report is dated Feb. 18, 1828, in which he says,

"I have commenced Bible Classes in both places, which are well attended for this country, and have also established the Monthly Concert and weekly prayer meetings. Shall commence Sabbath schools as soon as the season will permit. My health is good, and I have preached every sabbath since I left the Seminary. I have had, and still have, some trials, but have great reason to sing of *mercy and kindness*."

REV. LEANDER COBB arrived in Indiana Nov. 6, and proceeded with the advice of the Indiana Missionary Society, to visit several counties, in the southern part of the State, until the 13th of Dec. During this time he travelled 300 miles, visited several counties, preached every sabbath, besides three or four times each week, addressed five destitute churches, and visited most of their members. These churches he represents as all very solicitous to obtain pastors. Mr. C. is now labouring stately in Charlestown, Clark Co. where his ministry is well received.

REV. ISAAC MAC ILVAINE was commissioned in October last, to labour as a Missionary in Monroe, Michigan Territory. In his report dated March 17, he remarks,

"Monroe is a village of about 300 inhabitants, some French, some worthless and wandering, and some excellent people. The situation is altogether beautiful. The court house, a wooden building, is our place of worship. The people received me gladly. They had given up hope of a supply. The Sabbath school had expired, and their reading meetings, though still in existence, were badly attended. How they were to pass the winter they did not know. The Sabbath school was soon re-established, and has flourished. A young man said to me a few days since, "instead of its being a weariness now, it is a pleasure for teachers to attend." The Monthly Concert is more interesting, and the congregation has been increasing every Sabbath. So far, I believe, God has given me favor in the eyes of the people, and blessed, in some measure, my poor exertions to serve him."

REV. WILLIAM PAGE commenced his missionary labors, in Ann-Arbor, Washtenau Co. Michigan, Nov. 24, 1826. From his last quarterly return we select the following.

"Upon the whole, the prospects of this church are truly encouraging. Who ever heard until the report came from this place, of a church one month old, in a community less than two years old, on the very frontiers of the nation, with all the ordinances of the gospel permanently secured among them, increasing, in one year, to 50 members, erecting a meeting house, purchasing a parsonage, and before two years are ended, sending forth her charities and struggling with the older churches of the land for the Millenium? Yet all this has been done here by the blessings of God on the aid of your Society.

*The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from March 1st, to April 15th, 1828.*

#### DIRECTOR FOR LIFE.

Rev. MARK TUCKER, by ladies of the 2d. Presb. Cong. Troy, N. Y., in addition to \$30 before paid. 70 00

#### MEMBERS FOR LIFE.

John B. Jervis, Kingston, Ulster Co. N. Y. by his own contribution. 30 00  
John Gray, New-York, do. 30 00  
Rev. Donald McIntosh, Middletown, Orange Co. N. Y. \$20, by Male Benev Association, 12 by Female, do. 32 00  
Rev. Andrew Elliot, New-Milford, Conn. by young ladies of his society. 30 00  
Rev. Nathaniel W. Taylor, D. D. New-Haven, Conn. by the "Society of inquiry respecting Missions" in Yale College. 30 00  
Rev. John Johnson, Newburgh, N. Y. his own Contribution, in part, 11 00  
Bayard E. Hand, Esq. Darien, Georgia, his own Contribution. 30 00  
Barrington King, do. do. 30 00  
Rev. Shepard K. Kollock, Norfolk, Va. by members of the Presb. Congregation there, by the hand of Rev. Mr. Bailey. 30 00

#### DONATIONS.

A Friend, New-York, (G. G.) 50 00  
Rev. G. Barrett, Mount-Pleasant, Westchester Co. N. Y. 2 00  
Cash, through the Post-Office. 5 00

A Friend, Manchester, Vt. enclosed to the Corresponding Secretary. 6 00  
A Friend, Princeton, N. J. \$1, Do. Stockbridge, Mass. per Rev. A. S. Wells \$1. 2 00  
A Friend, unknown 54 cents, a female member of Cedar-street Church \$25. 25 54  
Female member of the Reformed Dutch Church. 10 00  
Miss Nancy Ingersoll, Pittsfield, Mass. 1 65  
Rev. Ebenezer Mead, Attica, Genessee County, New-York. 5 00  
Legacy of the late Mrs. Eliza H. Shelton, Jamaica, L. I. per Rev. E. W. Crane. 10 00  
Dunstable, Mass. collected by "Carolus" in aid of the destitute in Ohio. 15 52  
Miss Nancy Hinsdale Winchester, Conn. 1 00  
Warren Rockwell, Hudson, N. Y. 3 00  
New Britain Parish, Berlin, Conn. collections forwarded by Deac. David Whittlesey 10 00  
Missionary box kept by the Rev. M. Smith, Rensselaerville, Albany co. N. Y. 2 00  
Two strangers in Washington City, per Rev. R. W. Bailey. 1 25  
Male members of Laight Street church New-York, contributed at a Prayer Meeting after communion, per Geo. Zahriskie. 11 83

#### AUXILIARY SOCIETIES.

Hampshire Miss. Soc. Mass. per D. S. Whitney Esq. Northampton, 200 00  
Brooklyn, L. I. Female Miss. Soc. 1st. Presb. Church, by Miss Eliza Van Sinderen, Tr. 152 72  
"Male do. do. David Kimberly, Jr. Tr. 217 00

Fem. Evangelical Missionary Society, Parsippany, N. J. per Jane W. Howell, Treas.	20 00
Female School, do. per Miss Rhoda S. Lyman.	4 00
Philadelphia, Aux. H. M. S. 5th Presb. Church, Geo. W. McClelland, Tr.	200 00
Hartford, Washington Co. N. Y. Aux. Dom. Miss. Soc. per Rev. Mr. Shaw.	25 00

## ASSOCIATIONS IN THE CITY OF NEW-YORK.

Fem. Assoc. Wall-st. Church, per Miss P. S. Jackson, Treas.	51 50
Sabbath Scholars Miss. Assoc. School No. 5 Rev. C. Mason's Church.	61 00

Eight-st. Church Miss. Assoc. Geo. Zabriskie, Treasurer, viz. James Brown 100, a Friend 50, Cornelius Baker 50, Archibald Falconer 50, John Raakin 50, J. S. James 50, Lowell Holbrook 100, P. D. Cooke, Jr. 30, W. Chauncey 10, E. Wainwright 25, R. Curtis 10, Simeon Hyde 10, Rev. S. H. Cox 10, James R. Gibson 5, Rufus Lockwood 5, Wm. Shaw 5, Hudson Kinsley 5, M. B. Edgar 10, E. Lord 5, Roe Lockwood 5, Wm. A. Tomlinson 5, George Zabriskie 5, Cash 5, do. 3, Daniel Pierson 2, Henry Coit 5, J. Dodge Jr. 5, W. E. Dodge 1, George Bacon 1, J. Steele 1, Franklin Hedge 1.	619 00
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Murray-street Church, Miss. Assoc. Abraham Mason, Treas. viz. David Andrews 100, John Johnston 50, Samuel Boyd 50, Elihu White 30, Thomas Suffern 25, Nathaniel Richards 25, Wm. Wilson 25, Henry Andrews 25, Mr. McIntyre 20, Henry Thomas 10, John McGregor Jr. 10, Perez Jones 10, John L. Mason 10, John R. Hurd 10, J. B. Cochran 10, Samuel Walker 10, James Ruthven 10, Edward N. Kirk 10, P. R. Starr 10, Cash 10, do. 10, Rev. W. D. Snodgrass 10, Abm. Mason 10, Seth P. Staples 5, Robert R. Boyd 5, Jonathan D. Steele 5, Stephen Rich 5, Samuel B. Romaine 5, A. Hammett 5, S. Brown 5, Mrs. K. Stuart 3, James Payfe 3, Wm. F. Phyle 3, Mrs. Paddock 3, John Turnbull 3, George Richards 2, Nathaniel Boyd 3, Miss Bailey 3, Mrs. George Kirk 2, Robert Donaldson 2, Doct. Hanson 1, Mary Ann Kirk 1, Christopher Griffing 1, Cash 1.	556 00
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Rutgers-street Church, Fem. Assoc. Collected in Church and from individuals, per Mrs. H. Frost, Treas.	107 90
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Eighth Presb. Church Miss. Assoc. J. G. Dyckman, Treas. viz. Thomas Pringle 5, John Wright 5, Chas. Rockwell 2, John Middleberger 5, Charles Oakley 10, a Young Lady 1, John R. Peters 10, C. Bolton 1, a Friend to the Society 3, John Cowan 2, T. B. Vermilye 2.	46 00
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Cedar-street (Mr. Mason's) Church, Miss. Assoc. Thos. Masters, Treas. viz. Caleb O. Halstead 50, Isaac Ives 12, Silas Brown 11, John Wheelwright 10, S. Burrell 10, O. E. Huntington 10, W. P. Stewart 10, Norman White 5, Newton Hays 5, James H. Woodhull 5, D. J. Fellows 5, R. V. Buloid 5, Cornelius Savage 3, Samuel Stevens 3, J. W. Carrington 2, Thaddeus Sherman 2, S. Manning 2, James Richards 1, John Richards 1, George Ives 1, W. B. Farlin 1, James B. Clarke 1, Alex. Edgar 1, D. S. Turner 1, John Taylor 1, Horace Hinsdale 1, G. Taylor 50 cents.	153 50
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Association of the Central Presb. Church per Oliver Wilcox, Treas. Andrew Anderson 10, Henry Abel 1, Mrs. Harriot 2, Wilmot Williams 2, Mrs. Mather 3, Free will offering of a little girl 50 cents, A. F. H. 25 cts, L. C. Heroy 3, Mrs. North 5, Russell Barnum 3, Asher Riley 2, Alfred Edwards 10, Cash per A. Edwards 10, Samuel Stiles 3, William Paul 2, William E. Whiting 10, Mr. Mather 5, J. McChaine 5, Mr. Foster 3, Mrs. Foster 2, O. Wilcox 5, Wm. C. Wilcox 5, N. Dean 5, Wm. H. Boyd 5, William Reton 50 cents, Harlow Page 2, W. Joy 1, Thomas Donaldson 1, D. Haggart 1, a Friend 25 cents, Robert O. Dwight 10, Cash per R. Barnum 1, Charles Williams 10, M. Barnum 2, G. S. Robbins 3, D. Appleton 2, A. C. Bull 2, Mrs. Blackledge 75 cents, Miss S. S. Roach 1, Mrs. S. Ewen 1, Mrs. Woodbury 50 cents, Mrs. Henry J. McSamers 50 cents, Mrs. S. Hinchman 50	
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cents, Miss S. A. Hinnan 50 cents, Mrs. Denison 50 cents, Mrs. McKay 50 cents, Mrs. J. D. S. Lewis \$1, Mrs. M. Thompson 2, Mrs. R. Platt 1, Mrs. Jennings 1, Mrs. Bush 50 cents, Miss M. Simouson \$1, Miss E. Robinson 25 cents, Mrs. H. Day 25 cents, Mrs. Hedden 25 cts, Mrs. J. Betts \$1, Wm. F. Boyle 1.	153 50
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## MONTHLY CONCERT COLLECTIONS.

Caldwell, N. J. per C. S. Crane	26 50
Brick Church, New-York	23 62
Cedar-Street Church, New-York	26 76
Brooklyn do do	25 53
Garden do do	18 25
Allen do do	19 16
Parsippany, N. J. per Rev. Mr. Ford	11 00

## OTHER COLLECTIONS IN CHURCHES.

Crown Point, Essex Co. N. Y. per Rev. S. L. Herrick	12 00
Presb. Church Florida, Orange Co. N. Y. per C. Hollinshead	11 36
Durham, Greene Co. Thanksgiving Col. per Dr Porter	17 00
Huntington, L. I. Pres. Ch. per Rev. N. Brown	15 11
Hopewell, Orange Co. N. Y. per Rev. H. M. Koontz	13 00
Morreau, N. Y. per B. J. Clarke	2 00
Southold, L. I. per Rev. J. Huntting	8 00
Central Presb. Ch. N. Y. per Oliver Wilcox	9 59
Newark, Tioga Co. Pres. C. per Rev. Z. Riggs	7 15

TOTAL \$3317 31

*The Rev. Miles P. Squier, Agent of the A. H. M. S. in the Western part of New-York, acknowledges the receipt of the following sums from March 1st. to April 5, 1823.*

Richmond, Ontario Co. Thanksgiving Collec.	11 00
Penfield, Monroe Co. Gentlemen's Aux. Soc. 26,00	
do do Ladies do 2,50	25 50
Marion, Wayne Co. Thanksgiving Coll	16 00
Palmyra, do H. Jessup 5, G. N. Williams 5, J. Foster 5, A. Foster 50 cents, Ladies Aux. Soc. 16,25, G. Beckwith 5.	36 75
Lyons, do Gent. Aux. 47,88, Ladies Aux. Soc. 34, Sab. Coll. 18,12.	100 00
Scottsville, Monroe Co. Thanksgiv. Coll.	22 00
Bergon, Genessee Co. Aux. Assoc.	5 25
Parma and Greece, Monroe Co. Gent. and Ladies Auxiliaries	30 75
Ogden, Monroe Co. Gent. Aux.	34 00
Riga, do S. Baldwin, in part for life Membership 20, Subscription 15.	35 00
Sweden, Monroe Co. by A. Gifford.	8 00
Brockport, do Gent. Aux. 13,50, Ladies Aux. 21.	34 50
Clarkson, Monroe Co. Subscription.	7 50
Brighton, do Gent. Aux. 50 cents, Ladies Aux. 10,50.	11 00
Holly, Orleans Co. Gent. Aux.	25 00

Rochester, Monroe co. C. J. Hill, \$10, S. A. Boughton 50 cents, Mr. Kearney 2, J. Bissell 100, E. F. Backus 20, A. W. Riley 10, Rev. J. Parker 10, W. J. Bishop 5, J. Crandall 2, C. R. Ward 5, S. W. Patchin 5, E. Burnap 2, F. Starr 20, A. Wakeley 20 R. Beach 5, A. Carpenter 5, R. Green 5, D. D. Hatch 5, S. Hunt 2, J. B. Thompson 5, N. Wilson 1, M. Chapin 10, A. Chapin 2, Rev. J. Penny 10, J. Peck 5, P. Smith 10, C. Dunning 5, D. Sibley 10, J. Gould 5, B. Campbell 25, A. Plum 25, A. Champion 200, S. Chapin 2, Rev. Wm. James 10, Ladies Aux. 37.	595 50
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Penn-Yan, Yates co. Ladies Aux. (of which \$30 applied to constitute Rev. Richard Williams a life member) 41,76, collection 11, 58.	53 34
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Benton, Yates co. Aux. Soc. and collection, to constitute Rev. Wm. Todd a life member	30 00
Bath, Steuben co. A Friend, by H. Dwight.	5 00
Rose, Wayne co. Gent. Aux.	7 09
Caledonia, Livingston co. Bencv. Soc.	9 00
Phelps, Ontario co. Ladies Aux.	3 00
Hector, Tompkins co. Ladies Aux. 11, Thanksgiving collection 4,75	15 75
Clarence, (Cayuga Creek) Erie co. collections.	7 00
Romulus, Seneca co. Gent. Aux. 24,50, Ladies do. 10	34 50
Prattsburgh, Steuben co. Rev. S. Clary	2 00
Geneva, Ontario co. Young people's Aux.	104 64
do. do. Rev. Henry Dwight.	1000 00

TOTAL \$2272 07



## AMERICAN PASTOR'S JOURNAL,

OR

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS AND STRIKING FACTS,  
FURNISHED CHIEFLY BY CLERGYMEN.

## PARENTAL PRIVILEGE.

The following communication has been put into our hands by the individual to whom it was originally addressed. Having been mercifully rescued from the paths of the destroyer, in answer to the prayers of a faithful mother, he has himself been the instrument of *turning many to righteousness*. He has for many years occupied a highly important station in the church of God, and been one of her most active, laborious and successful ministers. His name is not to be disclosed in connection with this document, until he shall have been gathered to his fathers; but the letter itself has been esteemed too precious to be any longer concealed. We have had the privilege of seeing the original, and of witnessing the tears of a grateful son, as he opened and perused this sacred deposit; and have no doubt that we copy from the hand writing of one who has gone to her rest in the heavens. Pious parents will esteem it a privilege often to advert to the precious sentiments here expressed by this Godly mother.

Aug. 10, 1810.

To \_\_\_\_\_

*The child of my prayers, tears, and vows, this paper, is dedicated, when I am no more.*

MY DEAR SON,

I am, this day, fifty years old, and this week, I have reason to think, you have been separated to the work of the *Gospel Ministry*; consecrated an *Ambassador of the King of Glory* to guilty man! I would bless God that I have lived to see this event. Far greater is my joy, than to have seen you crowned an earthly monarch.

And now, my son, as I am, not only by bodily infirmities, but by age, called to look into the grave, I desire to set my house in order, that I may be ready to depart at the sovereign call of heaven. For the honor of a faithful, prayer-hearing God, and for your encouragement in prayer, I now record some things respecting you.

You have often heard of my extreme sickness at your birth. Perhaps, by that, my mind, was better prepared to receive you as the peculiar gift of God. I think I have more evidence of acting faith, in devoting you to God in baptism, than in devoting any other one of

my children. Your own memory will be the best witness for me, as to the pains I took, in your education, to impress your mind early with a sense of divine things. I am not conscious of having done more for you, in this respect, than for my other children. But when, in your early years, you discovered a propensity to vice, how great was my distress for you! I know that you often witnessed my tears, but the anguish of my heart you was a stranger to. And when, in the face of all instructions, entreaties, warnings, reproofs and corrections, you still persisted in that course, what could be my resort, but the throne of grace?

You well remember the day of fasting and prayer, set apart by your father and myself, on your account. My heart was that day overborne with sorrow. I thought it would be comparatively easy to follow you to the grave, to what I then suffered. But my Heavenly Father was pleased to show me, before the day was over, that my help and hope were *only in Him*; and to Him did my heart turn, as to its *only refuge*; insomuch that, when the day was ended, I felt as though my work was just begun.

It is impossible for me to describe to you, unless you know experimentally what it is to wrestle with God, the ardor of my soul before God, on your account. At first I seemed to be content to plead for *restraining grace* for you. But I did not long rest there. The promises of a Covenant-God, respecting the righteous and their seed, were very sweet to my soul. I knew that God would be inquired of by the house of Israel, to do this for them. It was his constituted way of bestowing the blessing; therefore I had *confidence* to plead with him. My work seemed plain before me; and I had no disposition to relax in it at all until God should appear for you. I told no one my feelings; not even your father. The work was between God and my own soul; and I *firmly believed* that he would, in his own time, answer my prayer.

That you may better judge of my feelings, I will relate one circumstance. In the course of a few months after these impressions on my mind, I was taken sick. I was, at first, taken violently, and thought that perhaps God

was about to remove me. You was then the nearest on my heart of any object in the world. My work, as to you, was not done. To whom should I commit it if I were removed? I determined to wait for more decided appearances in my disorder, and, if I found myself going, to commit this work to your father, enjoining it on him, as my dying request, *never to cease wrestling with God for you, till you should be gathered into his fold.* But God, in mercy to you and my other children, I hope, restored me; and with renewed vigour I returned to my closet.

When the first serious impressions were made on your mind, that I was acquainted with, I felt a new and fresh engagedness in my work. Sometimes, at least, the midnight hour has witnessed my prayers and tears for you. You will not now wonder that I was anxious to know your particular state of mind, while you was absent from me, at college. Sometimes, indeed, I was ready to limit the Almighty, and say, *O! let the salvation of God come, this night, to my child!* But God taught me more commonly to lie at his feet, and humbly implore the blessing in his own time and way. In his own time, he has, I trust, brought you forth to the light, and you behold his righteousness; yes, the complete righteousness of Jesus, your Advocate on high!

When I am sleeping in the dust, look over this sheet, my son, and give glory to God, who has wrought such wonders for you. Look upward, and be animated to double your diligence in the work of the Lord. Remember that short is the space between us; and as we are both infinitely indebted to free, rich, and sovereign grace, will it not be unspeakable pleasure to celebrate that grace for ever and ever?

And when you leave this mortal stage, may your children be left on earth, a seed to serve the God of their fathers, that, through us, his praise may be handed down to latest generations!

Your Affectionate Mother.

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#### REMARKS.

The writer of the preceding letter was the mother of eleven children, five only of whom survived her. Eight of the whole number, there is reason to hope, have been already brought to the knowledge of Christ and his salvation, and two are now ministers of the gospel.

What a privilege to have such a mother!—Mothers, go and do likewise.

How prevalent is prayer! and how faithful is the prayer-hearing God!

How persevering is the spirit of real supplication! It waits on the Lord, and pleads,—and yields,—and submits,—and wrestles, until it prevails.

How far from dictating to God is the humble, submissive prayer of faith!

#### THE SINNER THAT HARDENS HIS HEART.

*Furnished by a Clergyman.*

Several years since, the writer of this article resided in the town of B—, Luzerne Co. Pennsylvania, not far from the “delightful Wyoming on Susquehannah’s side.” The spirit of God had visited the place before me, and still continued the work of conviction and conversion. In that lovely valley I first felt the arrows of the Almighty quivering in my heart, and there, if ever, I was “born again.” There I first began to pray and feel for the ungodly, and exhort them to repent.

I was reaping by the side of the Susquehannah. Her bosom reflected the peacefulness of the skies, the soft breeze gently waved the tall grain, the birds sang sweetly in the shade of the black walnut, and all seemed to say, “Now is the accepted time, and the day of salvation.” There was with me a youth, A—M—, who was in the gall of bitterness and under the bonds of iniquity. In days gone by, he had been deeply convinced of sin, and once indulged a hope that his iniquities were pardoned; but now he was without hope. I felt for him with that tenderness of heart, which I have seldom experienced in other cases, and desired to do him good. I expressed my feelings. I warned him of his danger, and told him of the Lamb of God, whose blood cleanseth from all sin. He listened. There seemed to be a little waking up of feeling in his bosom, and an air of solemnity gathered upon his brow, as he heard one, younger than himself, and but lately his companion in sin, warning him to flee from the wrath to come. He acknowledged the unutterable importance of the things which were now urged upon his attention, and with great frankness began to relate his past experience. It was like the experience of many a sinner I could name. Long ago the Spirit of God called upon him, and he was almost persuaded to be a christian. Once he stood almost upon the threshold of heaven. There was a time when he wept, and prayed, and seemed the heir of glory. But now, said he, “I am fallen,—fallen,—O, how far!” He continued his tearful story by saying, “I know that I am not a christian now. I am a great sinner.—I have quenched the Holy Spirit of God. If I should die as I am, I know I must be eternally damned; for I believe the Bible.—Yes,

“This fearful truth does yet remain,  
The sinner must be born again,  
Or drink the wrath of God.”



"You may think," continued he, "because I am so careless now, I shall die unconverted. But it is not so. I have more thoughts about death than many think for. *I mean to repent, before I die, and become a christian.* I can not think of dying as I now am; but you need not be concerned about me, for *I mean to repent yet.*"

I heard him through, and wept over him; for he would still harden his heart. I urged upon him, once more, the duty of immediate repentance, after which I ceased to talk with him on the subject of religion, because I perceived it distressed him; and to my dying day, I shall regret it. Oh, that I had been more faithful! for the sequel will show the sudden destruction that came upon him.

Not many days after the above conversation, A.—M.— in company with several others, of like spirit, was crossing the river to waste a day in sinful amusement. They had nearly reached the opposite shore, when the skiff, crowded too full, dipped, and they were plunged into the water. All but one succeeded in reaching the shore. *That one* was the unfortunate A.—M.—. He was a good swimmer, superior in skill and activity to most of his companions, had the oars in his possession, and yet he could not reach the bank. Death, which he so much dreaded, had come to summon him to the destinies of eternity. He sunk, and expired. I hastened to the awful scene, and with much trembling helped to lift the dead body from its watery grave.

What my feelings were, as I looked upon the lifeless form of my lost friend, and thought of the world of spirits, may be conceived by some, but can not be told. He continued to manifest great hardness of heart until the hour of his death. Almost the last sentence, that was heard distinctly from his lips, terminated with an oath,—a *prayer to God to damn his soul.* When he uttered this fearful sentence, doubtless, he meant to reach the shore. He meant to live; and this is the *convinced sinner, who meant to repent before he died.* As I followed him to his narrow lodgement in that beautiful valley,

"My thoughts on awful subjects roll'd,  
Damnation and the dead."

"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. When they cry, peace and safety, then sudden destruction cometh upon them, and they shall not escape."

#### CONVERSION OF A FAMILY.

*Furnished by a candidate for the ministry.*

During a short residence in the town of G—— in this state, I presented the tract, "*Pause and think, am I a christian,*" to a young lady, with a request that she would give it an attentive and prayerful perusal. God was pleased to bless the reading of this tract to her awakening; for on conversing with her the next day, she had a realizing sense of her guilt and danger, and was

anxious to know what she must do be saved. I endeavoured to convince her that God was striving with her, that it was consequently a critical and solemn time with her! and that now it became her to work out her salvation with fear and trembling, while God was working in her by his Holy Spirit. A few days after this I saw her again. Her iniquities had now taken hold upon her, so that she was not able to look up; and I was peculiarly struck with the anguish and solemnity of soul that her countenance expressed. "It is deeply impressed on my mind," she said, "that God is now giving me the *last call*, and that if I do not obtain religion now, I never shall." I replied, "A——, I feel now more concern for your salvation than ever, as your eternal destiny may now hang on the decisions of a moment. Whence is this impression? Surely from no evil influence, surely not from your wicked heart. There can be no doubt, that this impression is made on your mind by the *Spirit of truth* and is consequently a solemn truth. God in all probability is striving with you for the *last time*, and if you grieve away the Holy Spirit, or defer the concerns of eternity, *your soul may be lost forever.*" She covered her face with her hands, and as her agitation appeared great, I thought it best to leave her alone. In about five minutes I returned, feeling an indescribable concern for her salvation. She had changed her seat, her eyes were fixed towards heaven, her face beamed with delight, and the storm within her soul appeared to be hushed. Fearing she had listened to temptations and had dismissed the subject of religion from her mind, and hoping to bring her again to solitude about her eternal welfare, I asked her "why is it, when we know we have sinned against a holy God, and are under the curse of his righteous law, that we have so little concern about our soul's salvation." She replied, "I feel now no alarm. I am perfectly calm. I think I have found the Saviour. I think I love him. *I feel that I can trust in him.*" After cautioning her on the danger of self-deception, I retired to rest, determining that, if on the morrow she offered evidence of a change of heart, I would mention it to the family in hopes that it would affect them. In the morning A—— seemed to be still resting on the Saviour, and to be greatly affected with the sinfulness and ingratitude of her past life. When the family were assembled for prayer, I read the 3d chapter of St. John's Gospel, made a few remarks on the *New Birth*, and mentioned that A—— was indulging a hope that this great work had been wrought in her soul—I then told the family that if A—— was really a christian, a separation had been made in the family that would continue thro' eternity, unless they repented of their sins, and became reconciled to God. The family was affected, every member being without God and without hope. They looked at A—— as if surprised at the expression of joy that beamed in her countenance. The Spirit of God came down upon that family. The father,

mother, and another child became anxious to flee from the wrath to come. Soon they were all found sitting at the feet of Jesus. The family altar was erected, and there was great joy in that house.

About a year after, I passed through the place and found they were still hoping and trusting in the Saviour. The father, mother and A——had made a public profession of their faith in Jesus Christ, and gave increasing evidence that they had passed from death unto life. "It is the Lord's work, and it is marvellous in our eyes."

J. A. M.

New-York —, 1828.

#### A SHORT METHOD WITH OFFENDERS

*From the Report of a Missionary.*

"Soon after my arrival here, I found there were petty feuds among the inhabitants of this village, arising principally from difference of political views, and some of the members of the church even had private piques against each other. To remove these dissensions, we established a weekly meeting, hoping, with the blessing of heaven, to raise a tide of piety sufficiently strong and high to bear us above these ruinous rocks. None but christians or serious persons were requested to attend; and in this meeting we have been signally blessed. Christians and others are saying, there never before has been so much unity and good feeling here as now. They are beginning to visit and talk one with another; some are deeply anxious, and some call our present state a "little revival."

Our communion was on Sabbath, March 9th; a precious season according to the testimony of all. I had no help but God. What added greatly to the interest of this season was an occurrence which took place the week previous, and which I think worthy of record.

Mr. D. formerly a member, had for years entertained an unhappy state of mind towards one of the Elders, of this church; and on my attempting to bring about a reconciliation, he became more and more furious.

He declared his belief in Mr. L's impiety and dishonesty. A change of mind however took place, and he expressed his design of coming forward at the next communion. But knowing how public Mr. D's opposition to the other had been, nothing having been proved against Mr. L. and the public justifying him, and he expressing his readiness to meet Mr. D. as a brother, it was manifest that nothing could be done against him; and Mr. D. was not amenable to the church, because he was not regularly a member. I sought conversation with Mr. D. He said, finally, he would not come forward. I replied, that appeared to me the best course, and approved of his decision, unless he could meet Mr. L. as a brother. At this he was exceedingly enraged. But I had a happy assurance that the Lord was on my side, and the church were all with me.

A few evenings after, he called a number of the brethren together to prefer charges against me, as he said, for excommunicating him. I was present. We began in his house with prayer; and when all was dark as night, Mr. L. being present, in a happy moment, addressed himself to Mr. D. in such a manner as melted his heart, and brought on a friendly state of feeling; and soon we were all in each others' arms, and in tears. After uniting in prayer, we parted, having, under God, settled a quarrel of eight or ten years' standing."

Let him who would gain his offended or offending brother, meet him at the throne of grace; —and when they stand praying, let him forgive, if he have aught against any. Mark, xi. 25. Ed.

It is related of Luther, the Reformer, that he once wrote to a friend as follows; "When I was twenty years of age, I had not yet seen a Bible. I thought the whole Bible contained only those Gospels and Epistles which were read on Sundays. At length I found a Bible in the library at Erfurt, which I read with the greatest admiration."—How great should be our gratitude to God, that we are permitted to live in better times!

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## TO READERS AND CORRESPONDENTS.

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The limits of the present No. of the *Missionary* have obliged us to omit several interesting articles of Missionary intelligence. Our next will be enlarged for the purpose of embracing more of this sort of matter.

"*BEDE*" on the size of houses of worship, has been received. Further contributions are invited from his pen, with the request that he will compress his matter, and always give us "*multum in parvo*." His present piece is so expanded, that it can not be admitted without great retrenchments.

"*The Example of Paul in respect to Foreign and Home Missions*" will have its place in due time.

"J.N.D." will oblige us by trying his powers on any subject of his own selection, and he needs not the advice which he asks. Titus 1. 15, will suggest to him the only objection which we feel to his last communication.

## HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....*Mark, xvi. 15.*  
 How shall they PREACH except they be SENT?...*Rom. x. 15.*

VOL. I.

JUNE 1, 1828.

NO. 2.

## AN ADDRESS,

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by Leonard Woods, D. D. Professor of Theology in the Seminary at Andover, Mass.]

*To Christians, collected at the Monthly Concert, or retired for secret duties, and about to engage in prayer for the destitute and perishing.*

DEAR BRETHREN—

Suffer me to address a few thoughts to you in reference to the sacred and delightful duty before you. Your prospect of obtaining a gracious answer from God, and bringing down blessings upon those for whom you pray, will be very much in proportion to the purity and strength of your benevolent and pious feelings. It is the unalterable appointment of heaven, that intense, fervent prayer shall avail much. Let your hearts then be impressed with the guilt and wretchedness of those, who are far from the kingdom of heaven. Dwell upon those considerations, which are adapted to excite strong desires for their salvation. Be familiar with those views, which led the Apostle Paul to say, "My heart's desire and prayer to God for Israel is, that they may be saved;" those views which have, in all ages, imparted an unutterable earnestness to the intercessions, which eminent Saints have offered up for the souls of men. I cannot now touch upon even a considerable part of the considerations which are suited to kindle devout affections. I shall limit myself chiefly to one general view of the subject before you, and that view, I trust, will not be uninteresting or unprofitable.

For the purpose of moving the children of Israel to compassion and kindness towards *strangers*, God tells them to remember that *they* had been strangers. "Ye shall not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." The remembrance of their unhappy condition in Egypt was evidently suited to produce feelings of pity and kindness towards those, who were in a similar condition. On this general principle, I shall now address myself to you, in behalf of the multitudes who are living without God, in the dark and destitute places of the earth.

It is a truth, brethren, which should reach your inmost heart, that all those who inhabit those regions of moral darkness, have immortal souls, as precious as yours; souls possessed of the same powers of thought, and feeling, and action, with yours, and the same capacity for endless improvement and happiness; souls, in comparison with which the whole world is of small value.

They are also in the same state of probation with you. If *you* are every day, and hour, forming characters for eternity; so are *they*. If you are shortly to languish and die, and your state of trial to close; it is so with *them*. And if the end of life, and the end of probation, and the judgment of the great day, are events of serious import to *you*, they are equally so to *them*.

And is it so, brethren, that those who are possessed of immortal souls, like your own, and who are thus rapidly passing on to the end of life, and to the final judgment, are destitute of the only means of bringing life to a peaceful end,



and obtaining happiness in the world to come? Consider how deplorable their condition is! And in order that it may have power to move your heart, make it your *own* case. Imagine yourself removed far from the place, where you have enjoyed the privileges of the Gospel, and planted, you and your family, in a region of moral desolation. The bare thought of this, must, I am sure, be overwhelming. You would rather be deprived of all that you hold dear on earth, than of those sacred privileges. Should you not then feel for those who are actually in this condition? The want of christian privileges is as great an evil to *them*, as it could be to *you*; and their condition calls for commiseration, for prayer, and for effort, just as it would if it belonged to *you*.

Consider well, that those, who are spread over the unenlightened and destitute parts of the earth, are *strangers to God, slaves to sin, and exposed to the prison of hell*. You, my christian friend, were once in the same state. You know the heart of a *stranger*, and the heart of a *slave*, and the heart of one doomed to an *eternal prison*. Let the remembrance of your former state, excite your pity and prayers for those, who are now in the same wretched state.

Time was when you first became sensible of your guilt and danger. After years of thoughtlessness and rebellion, divine truth was impressed upon your heart. You may remember a certain season in the house of God, or in retirement, when you gave yourself to serious reflection, and began to deal honestly with your own soul; When you waked up from the slumbers of spiritual death, and felt the dreadfulness of lying under the wrath of God, and cried out in distress, "*I am undone.*" Call these things to remembrance, and learn to feel for those who are now under the same divine wrath, and are exposed, as you once were, to be banished from the kingdom of heaven.

But, my brethren, those perishing sinners, who are now in darkness, *may be enlightened and saved*. Polluted, and guilty, and wretched as they are, they may be purified, and pardoned, and made happy in the favor of God. You know by experience, that the mercy of the Lord is higher than the heavens; that where sin hath abounded, grace much more abounds. Remember this, when you look upon the multitude of wanderers from God, who dwell in the dark and destitute places of the earth. Whatever may be the form or degree of their guilt; yet so great is the mercy of God, and so efficacious is the blood of atonement, that they *may be saved*. Though now children of wrath, they may be made sons and daughters of the Lord Almighty, and through sanctification of the spirit, and belief of the truth, be prepared for an incorruptible inheritance.

Now you know what it is to be a sinner ready to perish, and you know, I trust, what it is for a perishing sinner to obtain the mercy of God, and receive the blessings of salvation. And you know, by your own experience, that those blessings are inexpressibly precious. When you can indulge the hope, that your sins are blotted out, and your names written in heaven; when you can find in your own souls some movings of holy love, some victory over sin, some traces of the image of Christ, some fitness for the service of God, and for the society of just men made perfect; have you not felt that even these beginnings of salvation have a value, which no words are adequate to describe? What then will salvation be, when the fulness of its blessings shall be enjoyed in heaven? But remember, that the salvation of the gospel, involving all these blessings, cannot be more precious to *you* than to the thousands of lost sinners, for whom you are now to offer up your prayers. They need pardon, and sanctification, and the friendship of God and the joys of heaven, as much as *you*. These blessings were purchased for them

by the same Saviour, who died for you, and are offered in the glorious Gospel which you enjoy. And it is in the power of your hand to send them this Gospel, making known the Saviour, and all the blessings procured by his death. And you may hope by the importunity of prayer, to prevail with the God of heaven, to cause the light of life to shine upon them. Now what efforts can be too great, and what prayers too fervent for such an object? I appeal to your natural affections. What would be the feelings of your heart, if you had a beloved parent, son, or daughter, in some dark and destitute region? Would it not constantly occupy your thoughts? Would it not lie heavily upon you, every morning and evening? And even in the silent hours of midnight, would it not cause your tears to flow, and your cries to ascend to the God of salvation? And would you not freely part with half your worldly substance, to send that dear parent, or that dear child the means of eternal life? And would you not invite, and even entreat others to join with you in this work of love?

Brethren, I will detain you but a few minutes longer. Will you then just imagine, what would be the sensations of your hearts, if your pious efforts should be successful in promoting the cause of Christ in places now destitute of the privileges of the Gospel? Suppose some time hence, a man comes from a country now overspread with darkness, and addresses you thus: "A few years ago, I and my neighbours, and the whole population of the region where I now reside, were in a state of deplorable ignorance, vice, and wretchedness. No Sabbath,—no ministers of Christ,—no traces of moral order, or happiness appeared among us. We were without God, and without hope. But through the influence of your prayers and your charities, christian missionaries were sent among us. The Gospel, preached by them, became the power of God to salvation. Sinners were converted. The sabbath was kept holy. The scriptures were read. Family prayers ascended. Churches were formed. Youth and children were brought up in the nurture and admonition of the Lord. And now all the institutions, and all the blessings of the happiest parts of Christendom are *ours*. I come in the name of thousands, to thank you for what you have done. And I thank you on my own account in particular. For this soul of mine was once enslaved to sin, an enemy to God, an heir of hell;—but now I trust, by the grace of God, penitent, pardoned, freed from the dominion of sin, and rejoicing in hope of the glory of God. And I could show you a partner, and children too, who have experienced the same happy renovation;—and all by means of your liberality and prayers."—Would you not bless the name of God, that he had given you the privilege of engaging in such a work, and that he had crowned your labors with such success? Could you think you had ever prayed too fervently, or contributed too bountifully for such a cause? And through the rest of your days, in health and sickness, in life and in death, would not the part you had acted in this pious undertaking, afford you a higher, purer pleasure, than all your schemes and exertions for worldly good?

Christians, I now leave the subject with you. And if any of you find your hearts hard to be touched with compassion for those who are perishing in the dark places of the earth; if you have no deep sense of their miseries, and no strong desires that God would send them the privileges of the Gospel, and the blessings of eternal life; then let me ask you—whether you do indeed think these privileges and blessings of small value? and whether you think it a small evil to be destitute of them? If so, then why should you take pains to secure them to yourselves? If they are *trifles*, cast them away. Give up the privilege of par-

don, and let all the sins you have committed, lie forever on your guilty souls. Give up the hope of salvation through the blood of Christ. Banish from your hearts all the good affections, which the Holy Spirit has begun to produce, and all desire of ever bearing the image of Christ; and surrender your souls to the everlasting pollution of sin. Give up the privilege of prayer; and never again call God your Father; never repose in his infinite mercy; and never ask him to bestow any favor upon you. Let no hope of heaven find a place in your hearts, to cheer you in the day of adversity, or on the bed of sickness and death. And yield yourselves to everlasting banishment from the presence of your Saviour.— If the blessings of the Gospel are *trifles*, why not cast them away, and put yourselves in the condition of those who are destitute of them? But every christian on earth will say, “these blessings are more precious, than all my worldly comforts, my limbs, my senses, or my life.” And must they not be equally precious to the thousands, and millions, for whose salvation you are now to invoke the mercy of God. Draw near, then, to the throne of grace with sincere love and compassion for every perishing sinner,—for *thou knowest the heart of a sinner, seeing thou thyself hast been a sinner ready to perish.*

Does any follower of Christ stop a moment to inquire, how he shall pray so as to have the best prospect of obtaining for sinners the blessings of salvation? I have a quick reply.—There have been times, dear friend, when you have offered up prayers for *yourself*, which have been heard in heaven. Offer up just such prayers for those, who are now perishing in sin. Be as importunate, and as unwilling to take a denial in asking mercy for *them*, as you have been in asking mercy for *yourself*. Wrestle with God for their salvation, just as you have wrestled with God for your own soul, when you have felt yourself undone, and have cried in earnest, *Lord Jesus save me, or I perish forever.*

## American Home Missionary Society.

### SECOND ANNIVERSARY, NEW-YORK, MAY 7, 1828.

Among the interesting anniversaries held in the city of New-York, on the second week in May, that of the Home Missionary Society had its place, and was attended by a large assembly of citizens and numerous friends of the object, from all parts of the United States. The Hon. Stephen Van Rensselaer, President of the Society, was in the chair. Prayer was offered by the Rev. Dr. Humphrey of Massachusetts, and the Report read by the Corresponding Secretary, after which several appropriate resolutions were adopted, and the meeting was addressed by the following gentlemen; Hon. Roger M. Sherman of Connecticut, Rev. Luther G. Bingham of Ohio, Joseph C. Horublower, Esq. of New-Jersey, Rev. Medad Pomeroy of Maine, Rev. Beriah Green of Vermont, Rev. J. F. Schermerhorn, and Rev. Dr. Spring of New-York.

#### SECOND ANNUAL REPORT.

The details of the meeting and an abstract of the Report having been already extensively published in the newspapers, it is deemed important to add here only the following brief analysis of the latter.

#### NUMBER OF MISSIONARIES.

In the first year of the Society it extended aid to one hundred and ninety-six congregations and missionary districts, in the support

of one hundred and sixty-nine ministers. Of these, one hundred and forty-three were on the books of the Society at the commencement of the second year, and of the ministers employed, one hundred and twelve were still in commission, the terms of whose engagements have since been fulfilled. Of this number, seventy-four have been re-appointed, and are still in the service of the Society, together with eighty-nine who have been received as agents and missionaries during the year; making the whole number of ministers employed since May 9, 1827, two hundred and one, and the number of congregations and missionary districts aided, two hundred and forty-four.

Of the whole number of missionaries employed, one hundred and twenty-five are settled as pastors, or are statedly engaged in single congregations; forty-three divide their labors between two or three congregations, and thirty-three, including agents, are allowed to exercise their ministry in a larger extent of country.

#### NUMBER EMPLOYED IN DIFFERENT STATES.

Of the whole number of the Society's Missionaries, 113 have been employed in the



state of New-York, 27 in Ohio, 9 in Pennsylvania, 9 in Indiana, 5 in Michigan, 5 in Missouri, 4 in Kentucky, 3 in Illinois, 3 in North Carolina, 2 in South Carolina, 2 in Tennessee, 2 in Virginia, 2 in New-Hampshire, 2 in Vermont, 1 in Maine, 1 in New-Jersey, 1 in Alabama, 1 in East Florida, and 1 in Lower Canada.

#### NUMBER IN THE STATE OF NEW-YORK.

Of the 113 employed in New-York, 69 have been aided wholly by funds derived from the Western Agency and other Auxiliary Societies and individuals within the state, in compliance with the expressed wish of the donors, while the amount of funds received from this state has exceeded by \$8,361 80 the sum appropriated towards the support of missionaries within its limits.

#### STATE OF THE TREASURY.

[The receipts of the Treasury have been inaccurately stated in the Newspapers, and should be corrected as follows.]

Amount in the Treasury, May 9, 1827.	\$6,047 04
Amount received during the year ending May 1, 1828,	20,035 78
Total of the above,	\$26,082 82
Amount expended during the year 17,849 22	
Balance on hand May 1, 1828,	8,233 60
Engagements of the committee to congregations, missionaries, and agents, now on the books of the Society, more than	13,000 00
Balance of engagements above the present means of the Society to discharge, more than	4,766 40

#### AMOUNT DERIVED FROM SEVERAL STATES.

Of the total revenue of the year, \$16,121 27, (including \$6,938 contributed in this city,) was received from the state of New-York. \$885 74 from Massachusetts, \$760 57 from Pennsylvania, \$544 35 from Connecticut, \$365 from South Carolina, \$371 06 from N. Jersey, \$152 23 from Kentucky, \$140 25 from New-Hampshire, \$90 from Georgia, \$71 from Vermont, \$68 26 from Ohio, \$60 from Delaware, \$30 from Virginia, \$25 from Tennessee, \$17 50 from Indiana, \$12 41 from North Carolina, \$10 from Upper Canada, and \$311 14 from sources unknown.

#### LIFE DIRECTORS AND LIFE MEMBERS.

Twenty-five individuals have within the year been constituted Directors for life, by the payment of \$100 each, and 108 persons Members for life, by the payment of \$30 each. The largest donation received from an individual, is \$1000.

#### THE LAST YEAR COMPARED WITH THE PRECEDING.

The receipts of the past year have been \$1,895 02 more than those of the preceding,

and its expenditures greater by the sum of \$3,865 05. The number of congregations and missionary districts aided, is greater by 49; the number of missionaries and agents, by 32; and the engagements of the Committee, by the sum of \$3000.

#### AUXILIARY SOCIETIES.

Since the last Anniversary, 85 Societies and Associations have been recognized as Auxiliary, among which are the "Massachusetts Missionary Society," the "New-Hampshire Missionary Society," the "Vermont Domestic Missionary Society," the "Hampshire Missionary Society," (Mass.) the "Missionary Society of the Presbytery of South Alabama," and several County Societies recently formed in Ohio and other states.

#### THE WESTERN AGENCY.

The Western Agency of the Society deserves to be particularly mentioned. It embraces, as its field of operations, all that section of the state of New-York which lies West of Onondaga and Courtland Counties, comprising a population of about 500,000 souls. Within this territory, the settlement of which was commenced but about 30 years since, the Agency have collected the means of sustaining all the appointments of the Committee in its whole extent, have aided 71 congregations in the support of 59 ministers, have paid the salary of the Society's Agent, who is also Secretary of the Agency, and have forwarded \$670 27 to the treasury of the Parent Society.

#### GOOD EFFECTED.

In 39 of the congregations, there have been special revivals; 1000 have been reported as added, within the year, to the churches aided, and not less than 1300 souls have been made the hopeful subjects of renewing grace, as the direct and immediate effects of the efforts of the Society in a single year.

#### INDIRECT USEFULNESS OF THE SOCIETY.

The facts that this National Institution has in two years employed 258 different missionaries in the performance of 243 years of ministerial labor, in 297 congregations and destitute townships and counties, and rendered essential aid in their support, while they have preached the gospel steadily to not less than 200,000 souls, and been instrumental in the conversion of more than 2,300, are important, and call for gratitude and praise. But these are only an item in the good which the Society has already effected. It has embodied and laid before the community at large much information relative to the spiritual wants of our country, and has done much towards awakening a national sympathy in its object.

#### CONCLUSION OF THE REPORT.

On the whole, the Committee have great occasion to congratulate the friends of this Society, and to adore the goodness of God, in view both of the benefits it has already

conferred on the destitute and perishing, and of the bright and cheering aspect with which it looks onward to the accomplishment of still greater and more glorious results. And here we take pleasure in advertising to the admirable adaptation of the plan of this Society to reach the perfection of all that was hoped by its founders. While it regards with special interest the destitute condition of our frontier settlements, it does not forget that there are many waste places in the older states, and by the terms on which it invites the co-operation of local Societies, it strengthens and stimulates each of its auxiliaries in supplying the destitute within its own state, county, or territorial limits. Thus the work of the National Society is completed as it advances, and while it sends a voice before to cry in the wilderness, saying, Prepare ye the way of the Lord, it is strengthening the religious community to move forward, and every new auxiliary, by building first its own desolations, is preparing to become an efficient helper in the general cause. In this way, as the field enlarges, they are multiplied, who are ready to go in and possess it; and soon, it may be expected, they who dwell on the Alleghanies, and the increasing millions of the valley of the Mississippi, strengthened by the charities of those who are now going to their help, will join their voices with ours in proclaiming the words of eternal life to the inhabitants of the Rocky mountains and the valleys beyond. Another generation will scarcely have passed away before all this, in the progress of the plan of this Society, may be realized, and a stone may be set up on the shore of the Western Ocean, and our children's children that dwell there, may write upon it, EBENEZER, and read the interpretation thereof in their mother tongue, "HITHERTO THE LORD HATH HELPED US."

But it is well to be reminded, that, before all this shall have been accomplished, we who are now permitted to put our hands to this sublime and glorious enterprise, shall have ceased from under heaven. Since our last anniversary, two of the Vice-Presidents and one of the Directors of this Society, the Hon. William Phillips, the Rev. Samuel Blatchford, D. D. and the Rev. Edward Payson, D. D. have been called to their final account. They all shed a sweet influence on the cause of christian charity in the world, and *all died in faith*. The word that they sent back to us from the land of Beulah\*, and from the borders of eternity, as they went to their rest in the heavens, may be expressed in a single sentence, *Brethren, live for eternity, and work while the day lasts*.

\*A letter from the Rev. Dr. Payson to his sister, dated a few weeks before his death, which has been extensively published, is introduced with the following remarks. "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for several weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart."

## OFFICERS OF THE SOCIETY.

The Hon. S. Van Rensselaer, LL. D. was re-elected President of the Society, and the Hon. N. W. Howell, was added to the list of Vice-Presidents, in place of Hon. William Phillips, deceased. Rev. James G. Hamner, of N. Carolina, Hon. N. B. Tucker, of Missouri, and Rev. Benjamin Tappan, of Maine, were elected Directors.

Arthur Tappan, Esq. was appointed Auditor, and Mr. Knowles Taylor, Treasurer, in place of Peter Hawes, Esq. resigned.

### EXECUTIVE COMMITTEE.

Mr. John D. Keese, *Chairman*.  
 Rev. Gardiner Spring, D. D.  
 Rev. James M. Matthews, D. D.  
 Rev. Matthias Bruen,  
 Rev. Elihu W. Baldwin,  
 John Nitchie, Esq.  
 Peter Hawes, Esq.  
 Mr. Eleazar Lord,  
 Thomas Webster,  
 William M. Halsted.

### MEMBERS EX OFFICIO.

Mr. Knowles Taylor, *Treasurer*.  
 Rev. Absalom Peters, *Cor. Secretary*.  
 Mr. Archibald Falconer, *Rec. Secretary*.

### RESIGNATION OF THE LATE TREASURER.

The following is the conclusion of a letter from the late Treasurer of the Society, to the Executive Committee, under date of May 6, 1828, resigning his office. Mr. Hawes was Treasurer of the United Domestic Missionary Society from its formation till it was merged in the national society, when he was unanimously chosen to the same office in the new Institution. During this whole period, of six years, he discharged the duties of the office with great fidelity, and without charge to the Society. The Committee most cordially reciprocate the sentiments of gratitude and encouragement, which he has so kindly expressed on retiring from the gratuitous labors and responsibilities of his trust.

"While I would record my gratitude to God for his blessings on our past feeble efforts, and for the cheering prospects of the future operations of the Society, I feel an imperious obligation to withdraw from an office, the duties of which I find it impracticable to fulfil, without the neglect of others—An office which, I trust the time is not far distant, will put in requisition the undivided attention and labours of its incumbent.

Before I close, permit me to tender my thanks to the Executive Committee, with whom I have been permitted "to take sweet counsel," and to act, for six years, for the unremitted expression of their personal kindness. Go on Brethren—You are labouring in a sacred cause—Its ultimate success was secured on Calvary—Its triumphs shall be celebrated in glory.

Yours truly  
 PETER HAWES."

LETTER FROM THE REV. DR. MILLER,  
to the Corresponding Secretary.

We cannot deny our readers a participation in the pleasure and encouragement which we have derived from the following sentiments, coming, as we know they do, warm from the heart of one who has long looked on the field, which is now white unto the harvest. They are from the pen of the Rev. Dr. Miller, of Princeton, under date of May 6, 1828. The letter from which we extract them was designed as an apology and an expression of regret for his unavoidable absence from the late anniversary of this "invaluable Society," from which he was detained by ill health.

It appears to me, dear brother, that the cause of Missions, at the present day, assumes an aspect which forbids any one who claims to be a friend of Christ, to be either idle or lukewarm. Yet if I were asked as to what evidence of christian character the great mass of professors of religion, at this hour, are most strikingly defective, I think I should be compelled to answer—"In active zeal for extending the Redeemer's kingdom." When we reflect what a gift to man the Gospel of Jesus Christ is; how precious above all price; how indispensable to the temporal and eternal well-being of men; when we recollect the solemn charge which the ascending Saviour left with his church, to carry this Gospel *to every creature*; when we remember that a share of the obligation to obey this command, lies not only on every *minister of the Gospel*, but also on every *christian*; and when we inquire, what proportion of the professing people of God appear to take any deep heart-felt interest in this subject; the conclusion is most humbling. O, sir, if professing christians, duly recollected that the degree in which the *spirit of Missions*, reigns in any heart, does actually graduate the reign of *piety* in that heart,—how many who are now confident respecting their state towards God, would be constrained to abandon their hope!

But I believe there is a *special* obligation on this subject resting on *Ministers of the Gospel*. An obligation the weight of which ought to make them deeply solemn, nay, to tremble, every day that they live. And if we have reason to mourn over the delinquency of the great mass of those who claim to belong to the church of God; we have, perhaps I may venture to say, still more reason to mourn that there is not a greater amount of ardent, active zeal for evangelizing the world, among those who are "set" for the defence and the spread of the Gospel; who are placed as "watchmen on the walls of Zion."—*Theirs* is the great task to inform the minds, to stimulate the efforts, to direct the plans, and to lead on the marches of "the Lord's host" to conquest and to glory. And I am verily persuaded that if all the ministers of the Gospel in the United States, who call themselves "evangelical," were, at this time, thoroughly roused to a

sense of their obligations, and completely engaged in the zealous persevering performance of their duty, we should see all our churches, in a little while, rising as one man, and resolving to give themselves no rest until Gospel ordinances were established, in every part of our national territory. I repeat it, sir, I am verily persuaded that, if the *proper spirit* in reference to this subject were now reigning and burning in the bosoms of the great body of our *ministers*, the work would be speedily and gloriously accomplished.

When I call to mind, my dear brother, what great things ardent, persevering men have accomplished, in times past, in enterprises far less worthy of zealous effort than those in which we profess to be engaged, I am sometimes almost ashamed to recollect that my brethren and myself bear the name of "ambassadors of Christ." Think for a moment what scenes occurred more than seven centuries ago, on the plains of *Clermont in France*, when "Peter the Hermit" is said to have addressed an assembly of more than three hundred thousand persons, and to have roused them, by his fanatical eloquence, to that wonderful point of excitement which prepared them to enter with enthusiasm on the *Crusades*! I have often asked myself—and am again constrained to ask myself, with peculiar emphasis, while I write this letter—Did that ignorant fanatic, by the fire of his misguided zeal, electrify Europe? Did he, by going from town to town, and urging his plea with vehement and untiring earnestness, persuade millions, ecclesiastics as well as laymen, to devote their time, their talents, their property, and even their lives to an insane project? And shall those who call our churches to a rational, and an infinitely glorious service—"not to destroy men's lives, but to save them"—not to corrupt or degrade their fellow men, but to promote their temporal and eternal happiness; shall *they* labour in vain—plead in vain—and be scarcely able to excite one feeling of generous enthusiasm in the noblest of all causes, in the bosom of more than one in fifty of those whom they address?—shall we not soon witness a feeling, and hear a voice breaking forth on every side, something similar to that which, you remember, on the occasion referred to, rent the air—"Let us march and plant the cross on the territory which belongs to Christ! God wills it! God wills it!" With how much more propriety may *we* adopt this language! "There is yet much land to be possessed." Let us march and plant the cross upon it! May we not say, Jehovah the Saviour wills it? I trust it will be seen that he *does* intend to accomplish much in this holy enterprise by the men of the present generation.

But what is the object at which we ought to aim? It is manifest that we ought to set for ourselves no less a task than COMPLETELY EVANGELIZING THIS WHOLE NATION.—While *foreign* missions, far from being *abandoned* or *diminished*, ought to be more and



more extended every year; at the same time every hand ought to be lifted, every heart to beat, and every pulpit to resound, in behalf of DOMESTIC MISSIONS. For carrying on this cause with ardent and increasing zeal, every minister ought to consider all his powers as put in requisition; every theological student ought to regard himself as a consecrated agent, preparing to act with all his energy; every Christian ought to hold himself and all he has as pledged; and our children, from the earliest dawn of moral feeling, ought to be taught to lisp the importance and the duty of urging forward this hallowed and glorious cause. Thus ought we to proceed—never ceasing to strive, and plead, and pray;—every year, if possible, doubling our exertions;—until we shall see a Bible in every house; a Sabbath School in every little district; and a pious minister of the gospel in every neighbourhood in which a sufficient number of souls are found to form a decent congregation.

It has often been observed, that when God is about to accomplish great things for the church or the world, he commonly raises up one or more distinguished individuals, who consecrate their time, their talents, their substance, in a peculiar manner, to the great work which absorbs their whole souls. Shall we not speedily see some “angels of mer-

cy”—if I may be allowed the expression, raised up for this noble, Godlike consecration? Shall we not see another Luther, or rather a number of Luthers, arise, to “make war on the seat” of ignorance and sin, and to put to shame the timidity and indolence of preceding ministers? Shall not a band of evangelical Howards come forth to explore the dominions of darkness, and corruption, and misery, to proclaim liberty to the captives, and the opening of the prison to them that are bound? Shall not a new and hallowed race of rich men arise, who shall manifest that they really believe the Master’s words, when he said, *It is more blessed to give than to receive*? Who shall testify, that, of all modes of employing property, they cordially prefer that which devotes it to Christ? Who shall show that they prize above all other pleasures, the pleasure of contributing to make a generation of immortal beings, with their children, and their children’s children, wise, and holy, and happy? When, O when shall that day arrive? Come, Lord Jesus, come quickly, even so, come, Lord Jesus!

Praying that grace, mercy, and peace may be multiplied to you, and to the Society which you represent, I am, very cordially, your friend and brother in Christ.

SAMUEL MILLER.

## ANNIVERSARY ADDRESSES.

We regret to state that we have not been able to procure a copy of the Address of the Hon. Mr. Sherman for publication in the present number of the Missionary, and hope it will not be denied us for a future number.

### ADDRESS

*Of the Rev. Luther G. Bingham, of Marietta, Ohio, in support of the following resolution:*

*Resolved*, That devout thanksgiving is due to the Great Head of the Church for his signal blessing on the efforts of the Society, both in the conversion of souls and the impulse which it has already given to the work of Home Missions in the United States.

In support of the resolution which has now been read, I need say only a few words.—There is joy in heaven, said our blessed Saviour, over one sinner that repenteth. The conversion of a single soul is an event which fills all heaven with acclamations of praise. The news spreads from company to company, and from rank to rank, till every harp of Paradise is struck to sweeter notes of praise, and every voice mingles in the loud hosanna!

And can we hear it announced to us this evening, sir, as we have done in your report, that not less than 1300 souls have been numbered among the subjects of renewing grace, as the results of the efforts of this Society the past year, and not feel most deeply how much cause we have for devout thanksgiving to the Great Head of the Church for his signal blessings on all our labors. We have cause for gratitude, not

only in the immediate and blessed effects which have been already realized, but also because we believe these effects will be the causes of other effects still more glorious and happy. Among these, you may look for ministers and missionaries, who shall come up to the help of the Lord when your present laborers are slumbering in the dust. Among these you may look for supporters and bulwarks of the Institution, whose establishment we this evening commemorate; when these hearts, which are now beating with joyful and grateful emotions, are motionless in the grave. Assembled in this same place they will rejoice over far more glorious and happy results than those which we contemplate, while our fathers and brethren here now, shall be rejoicing in heaven.

I might also mention, sir, as causes of devout thanksgiving, the number of Bible Classes and Sabbath Schools which have been organized and sustained by your missionaries. These are the hopes of the American Churches. But these blessed institutions were never enjoyed before in many of the places where your laborers have established them the past year.

What though in these institutions we see the operations of apparently but small causes, yet they shall be followed with glorious results.

There is another cause of gratitude and thanksgiving to the Great Head of the Church for his signal blessings upon this Institution,—the impulse which it has given to the work of Home Missions in the United States. Two years ago this Society came

into being. In the outset it had to struggle with the prejudices which commonly prevail against new institutions, proposing to accomplish new objects. But what is the state of the public mind now towards this, as yet, infant Society? Read it, Sir, in its 200 auxiliaries, already recognized, and going forward, hand in hand and shoulder to shoulder, in the great work of missionary effort, and in their march spreading over the length and the breadth of our land. Public confidence is every where inspired in the plans and operations of this Society. The churches by their enlarged charities are pledging themselves to sustain you in your increasing action. The ministers of our holy religion are becoming so many auxiliaries, by the interest which they are exciting in the public mind in favor of this Institution and its objects. Never, never before did our land witness such a spirit of missionary effort as now pervades our churches.

Another cause for gratitude and thanksgiving is found in the solicitude which the operations of this Society have created among the destitute for enjoying the blessings of a stated ministry. I have seen, Sir, the manifestations of this solicitude. I have heard its earnest and importunate requests. Hear the Macedonian cry which comes from the 4,000,000 of the Mississippi valley—"send us Missionaries—send us ministers to break to the perishing, the bread of life." Carry yourself, Sir, beyond those mountains and contemplate for a moment the scene before you. Behold congregations, scattered over an extent of territory almost as large as the State of Connecticut, combining their feeble energies, and contributing of their hard earned substance to enjoy the blessings of your charities and efforts—casting into your treasury a sum, which may seem inconsiderable to many who are present, who do not remember that for the man who lives in his log cabin to give his dollar is more than for them to give their thousand. Witness the grateful emotions of the poor and the destitute towards this Society, because you remembered and visited them in their low estate. Sir, if there be a single individual in this assembly, who feels that for the reason before mentioned we have no cause for gratitude and thanksgiving, I wish he could have been with your agents in Ohio during one month of the last winter. He would have witnessed the gratitude with which they were received. He would have seen the hearts of fathers exulting in the brighter and better inheritance which they had the prospect of leaving to their children. He would have seen the hearts of many a mother gushing with grateful emotions in the anticipation that when they should be called away from these earthly scenes, they might leave their beloved offspring to the solicitude of a faithful Pastor, who would care for them and endeavour to train them up for heaven. He would have seen many tears flowing at the recollection of privileges which were once enjoyed in the favoured land of their nativity, but which are

enjoyed no more. He would have seen the bosom of here and there a solitary child of God, whose head has become white for the grave in the midst of moral desolations, swelling with emotions which none of you can feel and which cannot be described. Oh! I cannot tell you the half he would have seen—but I believe he would have come back prepared to unite with us in the resolution which I have offered. And he would have seen what was still more affecting than all things else, that we were obliged to stop in our work when besought to go forward with entreaties and tears—to stop, I say, lest we should pledge you for more ministers than you should be able to procure.

In all the state of Ohio there are only about 100 Presbyterian ministers and not more than twice this number of all other denominations. She has now probably about 900,000 inhabitants. Allowing one minister to 1000 souls, 600,000 would be left without any competent religious instruction. In the great valley of the Mississippi there are about 300 Presbyterian ministers. There may be three times this number of all denominations. But after the greatest computation that has ever been made there are millions remaining without any competent religious instruction—millions who are actually perishing for lack of knowledge. A voice comes pealing in our ears from that great valley like the voice of many waters, and of mighty thunderings. It should arouse us—it should awaken the deepest commiseration and concern. Here are millions of souls in this land, hurrying down the stream of time to be soon lost in the ocean of eternity. In a few more years they are beyond the reach of your charities and blessings. Shall they hasten on to the eternal world with none to teach them the way of eternal life! Where are we, Sir, and what are we doing! I ask it of the pious young men of our land—I ask it of our churches—I ask it of my fathers and brethren in the holy ministry who are here assembled and throughout our country—I ask it of the sacred cause of education for the ministerial office—I ask it of every patron and friend of the Home Missionary Enterprise who loves his country or his God!

## ADDRESS

OF THE REV. BERAH GREEN OF VERMONT,

*In support of the following resolution:*

Resolved, That it is not only important, but practicable, and ought to be the aim of this Society, to know that churches are planned, and the preaching of the Gospel established and perpetuated, in every township in the nation.

In submitting this resolution, Mr. President, I do not forget, that not a few members of our Master's family chose to promote the object of domestic missions without uniting with this society. I do not rise to find fault with them. I would not, if I

might, exclude them from the wide field—from the golden harvest, in which they are labouring. O no. Let them thrust in the sickle with a more vigorous arm—with warmer zeal and stronger hope. While in the name of our common Lord, they strive to “destroy the works of the devil,” and to extend the limits of that kingdom, which consists in righteousness, and peace and joy in the Holy Ghost, it is not in my heart to forbid them, because they follow not with us. In their efforts of faith and labours of love, I wish them “God-speed.” May the blessing of many ready to perish, cheer their souls and reward their exertions.

I shall not be misunderstood, then, Mr. President, when I venture to say, that the American Home Missionary Society may and ought to see to it, that the institutions of religion are established in every town and parish in the nation. This, in its attractiveness and grandeur, this is the object, which should fill the eye—awaken the affections—call forth the energies of this society. Its plans should be marked out, and its strength expended, upon a scale, corresponding with the magnificence and glory of such an object.

In pursuing this object, I rejoice to say you embrace *a desire every way practicable*. The Gospel, whose institutions I move you to establish in every township in the nation, is adapted to the character and wants of the human family. Seat yourself, Mr. President, by the side of almost any child of Adam, and spread out beneath his eye the pages of the Bible. Fix his attention upon the passages, which place before him the ever blessed God, in the attitude of a *Father*, whose eye beams with kindness, whose face is clothed with smiles; of a Father, whose compassion is equal to his power; of a father, who by the sweetest words would persuade him to find his way to his own bosom; and will he not feel, that amidst the vexations, and disappointments, and sorrows of this world, you point him to the very refuge, which his condition loudly calls for? And now, his heart touched and softened with a view of the goodness of God, “hold up before him some of those many descriptions of human character, which the sacred page exhibits. Let him read for instance, the story of the “prodigal son;” and will he not see the image of himself. Will he not wonder, to see the secrets of his bosom, thus betrayed; to see the form, and features, and complexion of his inner man thus brought out to light; to find a hand, thus telling the very pulses of his soul? And what marvel, if while he marked the accuracy and freshness of his own moral likeness, thus presented to his eye, he should be constrained to lay his hand upon his breast and exclaim, “I have sinned!” And now, let Sinai pour its thunders upon his ears; let him hear on the authority of God, that “the soul that sinneth, it shall die;” that “the wages of sin is death;” that “the wicked shall be turned into hell;” and will he not seem to be listening to his own death warrant? and will not

his soul be wrung “with a certain fearful looking for of judgment and fiery indignation?” Just here Sir,—I know you would exult in performing such an office,—lift up his eye to the Cross, and bid him “behold the Lamb of God which taketh away the sins of the world;” shew him Heaven’s grand expedient for the salvation of men—the ground on which God may preserve the integrity of his character and the authority of his Law, while he justifies the penitent sinner, and urges him, as he would have pardon, peace and eternal life, without delay to “believe on the Lord Jesus;” and is it too much to hope, that his agitated soul would break forth in the exclamation: “This is a faithful saying and worthy of all acceptation”—“that Jesus Christ came into the world to save sinners?” And let the motives, which the Cross presents, to penitence and gratitude; to confidence and love; to humanity, submissiveness, self-denial; in one word, to universal obedience, act upon his heart and will he not spring up before you, clothed in all the attractions of new creating grace? Will he not run with alacrity and delight “the race set before him?” Will he not labour to promote the faith—to extend the, truth—to build up the cause, to which he owes his highest hopes and brightest prospects? Why should it not be practicable, Mr. President, to gain a religion, thus adapted to the character and wants of men, a triumphant influence in every community in these united States?—to establish the institution of the Gospel in every township in the nation?

I do not forget, Sir,—what minister of the Gospel can forget?—that however happily the Gospel may be adapted to the character and wants of men, it is opposed to some of the strongest tendencies of human nature. I do not forget, that now it must contend with apathy, and now with scepticism, and always with pride in some of its various forms, and selfishness under some of its thousand names. I do not forget—and every sabbath compels me to remember the declaration of our Master, “No man can come to me except the Father which hath sent me, draw him.” But I remember, Sir,—and such recollections are my only ground of hope in my official labours—that that Father hath the heart and the ability to break up the slumbers of the stupid and do away the unbelief of the sceptical, to reduce human pride and subdue human selfishness; to bring the stoutest heart, penitent, humble, affectionate, to the feet of the Redeemer. And hath he not bound himself by a solemn promise, to give the Holy Spirit—who can convince the world of sin and impress upon whatever heart he will the image of the Son of God, to every humble suppliant with the utmost promptness and liberality? And is not this promise a part of the very Gospel, whose institutions, let me humbly say, it should be your aim to establish from one limit of our beloved country to the other? Why Sir, in your efforts to accomplish this design, you may “lean upon the Lord,”



who as your Almighty Helper hath made bare his holy arm! And how much in overcoming obstacles, in treading down your foes, in building up the church;—how much, in the quaint but expressive language of Mathew Henry “shall *He* be reckoned for?” What can be more obviously and certainly practicable, than a design, which he hath pledged himself to sustain and promote?

It would be a delightful task, Sir, to gather up and exhibit the multiplied facts, which might easily be brought to sustain and illustrate these statements. I must content myself with describing two or three, which may be given as a specimen of a thousand others of similar import and bearing.

In one of our large cities, Sir, where the most noxious religious errors had for a long time had a wide currency and a predominant influence, a few devoted christians resolved to attempt something for the cause of truth and holiness. In the heart of the city, they selected a spot, suited to their purpose, built a church—placed a bible and a preacher in the pulpit—and throwing open the doors, invited “all who would” to come, and partake of the “waters of life.” The pulpit was directly surrounded by a full and attentive audience, to whom were plainly and faithfully announced the truths of the Gospel and upon whom the Holy Ghost distilled the dew of his grace. And now Sir, a church has risen up in this place—it is little more than two years since they dedicated their house of worship to the Son of God—of such size, and strength, and energy as to be able to lend its assistance in rearing up other similar establishments.

The reports of our domestic missionary societies are enriched with facts, not a few, which may be thus described.—A missionary visited the community to which he was sent—set up the banner of the Lord, collected the people around him, and proclaimed the glad tidings of redemption. The messages of mercy, which he published, fell upon open ears—found their way to the understandings, consciences, hearts of his hearers. A congregation is gathered—a church is formed—a house of worship is erected; and the people, who but yesterday stood upon the brink of heathenism, to-day present the aspect and put forth the energies of a healthful and vigorous christian community. Yes, Sir, and in a short time, they will fully sustain for themselves the institutions of religion and assist you in sending the blessings of salvation to other destitute communities! And what has been done, may be done again;—may be done a thousand times;—may it not be done in every township in the nation?

Thus generally to extend and establish the institutions of the Gospel, I have ventured to say, was every way practicable. Sir, far as pecuniary means are concerned—and they are deeply concerned in the object of your society—the American church is fully able to spread the light of the Gospel over the face of all the nation. To any one who should require me to place this assertion upon the

top of arithmetical calculations, I would say, such calculations have been too frequently made out, to require repetition in this place. A single glance at the activity and enterprize, and thrift of the churches in this country cannot fail to work in you the deep conviction, that they are almost indefinitely to increase their religious benefactions.—And what object can be named better fitted to draw forth these benefactions, than the design of your society? When your agents come forth, to ask us for our prayers, our influence, and our silver, they stand on very elevated ground; and are furnished with a thousand powerful and impressive motives, by which if they fail to enlist our sympathies and vexations, they may well pronounce us cold-blooded and hard-hearted. Aside from the motives which may be brought to bear upon almost every religious enterprize, they may appeal directly to our regard for the highest interests of the great republic, to which our brethren, who are bereft of the means of salvation, as well as ourselves do belong; and may in cases not a few point us to the distant dwelling of a son or a daughter; of a brother or a sister, who it may be never see the face or hear the voice of a christian pastor.

I cannot for a moment believe, Mr. President, that the churches in this country will permit your enterprize, even when adjusted to the grandest scale of exertion, to fail for want of funds. Spread out before them your designs—tell them your necessities and they will pour their gold and silver at your feet, and bless you in the name of the Lord, as the chosen almoners of their bounty. Do I seem to any one to speak the words—not of truth and soberness—but of extravagance and enthusiasm. Sir, as an agent for a benevolent society, I once entered one of our Green mountain villages. In that village, there lived a merchant, who by the blessing of God on a long course of industry, economy, and good management had risen into opulence. Upon this man, I was urged to call, to seek aid for the society, which had sent me forth. Mr. President, perhaps you do not know the heart of an agent. I am sure mine trembled as I approached the counting-house of JOSEPH BURR, I was afraid that he would look upon me with suspicion or disgust—would regard me, as not a few seem to regard the agents, who in behalf of religious objects, solicit their assistance, as a “licensed beggar.” But it was not so. He heard with kind attention, every word I had to say; and enriched me with a far more valuable donation than I was accustomed to receive. He did more than this. He became the companion of my labors; and assisted me in securing the countenance and patronage of his acquaintances. JOSEPH BURR has ascended to the world of spirits; and I am informed, that of an estate of \$125,000, he devoted by his will more than \$90,000 to objects of benevolence. Of this sum Sir, you will be glad to hear some 15,000 was appropriated to the H. M. S. I seem to see the newly covered grave of JOSEPH BURR.

and if I speak with warm confidence and hope of the disposition of the patriotic and religious portion of the community to promote the object of your society, I shall obtain an easy pardon.

Mr. President, I trust in God, I speak to those, who limit their obligations "to do good" only by their ability "to do good"—who feel themselves held by sacred bonds to do *what they can*," to extend, especially within the limits of their own country, the limits of the Messiah's kingdom. Ye are they, who have inscribed upon your memories and your heart the final injunctions of your Lord; requiring you to do your utmost to spread the light of sacred truth upon the face of all the earth. And in obeying this injunction, sure I am, you will not—cannot overlook your own fellow citizens—"your brethren and kinsmen according to the flesh." When you toil to evangelize every creature, these you will not shut out of your kind regards and christian labors. Ah! my brethren, where is the community, which you can consent to see wrapt in perpetual death shades? Will you not, this day, resolve never to relax your exertions:—Never "to give sleep to your eyes nor slumber to your eyelids" till this land is "full of the glory of God, as the waters cover the seas?"

Methinks I hear you say—if it is an illusion, it is so full of glory I cannot let it go, methinks I hear you say, our resolution is formed—our purpose is fixed. We are able to send the Gospel to every destitute community in the nation; it is adapted to the character and wants of every destitute community in the nation; and we dare rely on the Holy Spirit to make it effectual to their salvation. We ask not, whether the inhabitants of this town and yonder parish are ready to receive the Gospel—are willing to sustain the institutions of religion. We only ask, if they are *men*—men like ourselves, involved in guilt and exposed to ruin; men who need the redeeming mercy of a gracious God. We do not ask, whether they are anxious to receive instruction at our hands, we are anxious to impart it. Tell us where they dwell; we ask no more. In the strength of God our Saviour, we pledge all, that is christian within us, never to rest contented for a moment till the triumphs of the Cross are celebrated from one limit of our republic to the other. Let us *by our doings* give form and life and activity to sentiments like these, and *the work is done*. The gratitude of thousands, ready to perish, redeemed by your humble agency; mingled with the benedictions of approving Heaven shall awaken in your bosoms the joys of the upper world!

## Correspondence of the Society.

### REPORTS OF AGENTS AND AUXILIARY SOCIETIES.

#### WESTERN DOMESTIC MISSIONARY SOCIETY,

##### *Auxiliary to the A. H. M. S.*

This Society, the centre of which is at Utica, embraces a large section of the State of New-York, lying east of the westerly line of the counties of Onondaga and Courtland. Its second anniversary was held at Utica, May 1, 1828, and its report, we understand, will shortly be published. The Secretary, Rev. J. F. Schermerhorn, in a brief note, has communicated the following particulars.

The number of missionaries, in whose support the Society has rendered aid since the first of May, 1827, is 55, more than 20 of whom have been employed during the whole year. Others have commenced their labors at different times, in course of the year, as they could be obtained. These missionaries have labored in 99 different congregations, with apparent fidelity and success. In 10 or 11 of the congregations there has been some special attention to religion, and considerable additions have been made to the churches.

On some accounts, says Mr. S. our missionaries have labored under many disadvantages. They have been located in those weak and destitute churches, that had long been waste, and who were able to do very little for their support. Yet the Lord has encouraged and strengthened them; and much good has been done in sustaining the

order and discipline of God's house, encouraging the desponding, reclaiming backsliders and wanderers, in removing prejudices, allaying jealousies, inspiring confidence, and in obtaining the co-operation of the congregations in building houses of worship and supporting the gospel.

The missionaries have been so stationed, by combining a weak church or destitute town with one able to support a minister, say half the time, that as soon as possible, churches might be organized, and in this way 12 new churches have been formed.

The funds of the Society have never been large, and sometimes they have been very low; but a sufficient sum has been raised to meet the demands that have been presented, and no doubt is entertained that in this district there will be raised, the coming year, a sum sufficient to supply all our destitute churches, if missionaries can be obtained to enter the field.

We have received, and read with great pleasure, a "*Brief History of the Presbyterian Church in the state of Indiana*," in a pamphlet of 24 pages, 12mo. published by a Committee of the Synod of that State, March, 1828, which we shall notice hereafter.—We extract the following notice of the

#### INDIANA MISSIONARY SOCIETY.

This Society was formed in 1822. The

first year it employed no missionary. The second year only ten weeks of missionary labor were performed under its direction. The third year the society had in its employ six missionaries resident within its bounds. During the last years the society has had its missionaries in various parts of the state. At the annual meeting in August, 1826, the constitution was so amended as to become auxiliary to the American Home Missionary Society. A correspondence has since been kept up with the National Society, and the plans adopted are such as seem to promise important advantages to the destitute churches in our state. According to an arrangement made between the two societies, the missionaries of the parent society are to be located by the direction of the standing committee of the Indiana Missionary Society.

#### THE DOMESTIC MISSIONARY SOCIETY of the Presbytery of South-Alabama.

The above Society was organized at a late meeting of the Presbytery, and has been recognized as Auxiliary to the American Home Missionary Society. It has commenced its operations with a zeal and energy which promise well for the churches of that enterprising state. The funds of the Society, after defraying incidental expenses, are subject to the order of the Parent Society, to be expended for missionary labors within the bounds of the Presbytery.

The Secretary, Rev. J. P. Cunningham, in a letter of April 14, 1828, accompanying a copy of the constitution and list of officers, adds,

We have made a humble effort, relying on the help of God, to accomplish so great and good a work. Our part of the country, at present, is labouring under the most distressing embarrassments; but whatever can be done towards raising funds, I feel assured will be attempted by my brethren of this Presbytery. This constitution was unanimously adopted, and we all feel sanguine as to the result of the experiment.

#### BOARD OF MISSIONS

##### *Of the Richland Presbytery, Ohio, Auxiliary to the A. H. M. S.*

The Rev. James B. Morrow, Cor. Sec. of the above named Board of Missions, has furnished us with the following, under date of April 15, 1828.

The Board was organized at a meeting of the Presbytery, April 9, 1828. Its object is to ascertain the real state and condition of the vacant churches and congregations within the bounds of that Presbytery; to procure funds in aid of the American Home Missionary Society, and hold correspondence with the Corresponding Secretary of said Society, and to receive any missionaries which it may from time to time send into the bounds of this Presbytery. Its funds are to be applied, under direction of the Parent Society, within the limits above named.

The following is extracted from an Address of the Richland Presbytery, as a Board of Missions, &c. to the churches under its care, as published in the "Ohio Repository of April 25."

The religious aspect of this portion of country, presents little to please the eye or delight the heart of the Christian minister; but much, over which he mourns, and pleads, and prays.

The territory within which our churches and congregations are scattered, bears upon its surface about 60,000 souls. When we recur to the catalogue of organized churches under our care, we see *thirty-three*; of which *not one* enjoys the whole of a minister's time and labors; but *two* have the three-fourths of a minister's time. While *nineteen* have only one half, and *four* one fourth—leaving *eight* churches destitute of any regular ministrations of the gospel, except on particular occasions, and then this labor is taken from those others that are but partially supplied.

#### DOMESTIC MISSIONARY SOCIETY OF MEIGS COUNTY, OHIO.

The Report of this Society is dated March 3, 1828, and is communicated by the Secretary, Mr. M. Bosworth of Chester. In the five Associations composing the Society about \$370 had been subscribed with the prospect of considerable increase. The following is a part of the Report.

From one extreme to the other, of the territory covered by this society, is near forty miles. Although the funds subscribed are entirely inadequate, if two Missionaries can be sent, consistently with the claims on the Parent Institution for assistance, we think the field sufficiently extensive; and we trust, if the people can be awakened to a sense of the importance of the gospel ministry, there will be no difficulty in affording them a support hereafter. True it is, we cannot calculate, with certainty, on the future. We can only say, that, if their labors shall prove beneficial there can be no doubt but that individual subscriptions will be increased; and in several of the townships in this county, there is a ministerial fund, arising from the rents of one section of land appropriated for religious purposes. In future, should the present plan succeed, a proportion of that fund, which is at present small, may be calculated upon to aid in furnishing the necessary support.

Many causes have combined to induce an inattention to the support of a ministry. In the first settlement of the country, the inhabitants were too scattering and feeble to furnish the necessary means; and since our part of the country has increased in population, and pecuniary resources, its moral ability has been paralyzed by inattention, and division of sentiment, the natural result of being destitute of an enlightened ministry.—Those who remember, with what delight



they once visited the courts of the Lord, and would gladly again enjoy the privilege, reside at too remote distances from each other, to unite their efforts in sufficient strength, to do any thing effectually, without assistance. We hail your society as the principal means of supplying the destitute in the Western Country.

DOMESTIC MISSIONARY SOCIETY OF THE FIFTH  
PRESBYTERIAN CHURCH, PHILADELPHIA.

The Second Annual Report of the Directors of this Society, has been received, from which it appears that the collections made at the Monthly Concert, in that church, have exceeded seven times the amount derived from the same source during the preceding year, standing as \$243,71 to \$31,50.

The amount derived from the constitutional sum of not less than 50 cents per ann. for membership, is quite in proportion to the increase of the church. On this subject the Directors remark,

"Your Board would recommend most earnestly and affectionately, the giving of this constitutional sum, to every one whose

gards missionary effort as one of the means to extend truth and righteousness,—to every one who would have the church set an example of well-doing to others. This church is but a handful of the 127,964 communicants which constitute, at present, the Presbyterian church of our country. Yet it can present, in miniature, the benevolent efforts of the whole. If every communicant will give what the members of this church are recommended to give, and what a mendicant might give, without over-reaching the tenth of God's bounty, the sum of \$255,928 is collected from the Presbyterian church alone, a sum far exceeding that obtained from the hands of wealth and influence, and having this advantage; the one source is *unstable*, the other is *sure*, increasing by the addition of every new communicant, and affording always an impulse to the spirit which makes generous contributions, donations, and legacies. Christian *finance* is made of *miles*. The temper to say, "Thy kingdom come," only, is necessary to the giver, and faithfulness to gather into the Treasury of the Lord, and a *vast fund* appears out of the church itself, to increase and increase."

### APPLICATIONS FOR AID.

#### *A Letter from Florida.*

The following interesting extract has been obligingly furnished by a student in the Seminary at Princeton, under date of April 28, 1828. It is from a distinguished layman of sterling integrity, resident in Jefferson co. Florida, which renders the information it contains doubly valuable.

"This country is populating very fast, but as yet all are busily employed in the indispensable business of clearing land and planting provisions. The emigrants hither are of a description very superior to those who usually compose the first settlers of new countries. We have already a great mass of intelligence and enterprise among us, and this is rapidly increasing.

Florida will prove a very important theatre for religious and literary operations. The fund appropriated to purposes of education, will be more ample than in any of the new States. Our territory is divided into townships of six miles square—and these into 36 sections of one mile square. One of these sections, in each township, is appropriated to the support of Common Schools." Besides which there are seventy-two sections of 640 acres each, appropriated to the establishment and support of a university.

These 72 sections have been selected from the best lands in the territory, before any was offered for sale." This fund would even now sell for two hundred and fifty thousand dollars. Into whose hands shall the administration of these funds fall, and under whose direction shall the education of the country be placed?

This is a momentous question to which the interests of that branch of the Christian Church to which we belong, cannot be indifferent.

"[I, for one," says the individual to whom we are indebted for the above extract, "will move forward for that field in the fall, Providence permitting; but in order to reach that country, shall be under the necessity of asking aid from the Home Missionary Society." It is hardly necessary to add, that encouragement has been given, and we hope to see, at least one laborer stationed in that portion of Florida, the present year.—Several others, we have no doubt, might be even now, employed to advantage in that interesting field.]

#### *From Kingston, Upper-Canada.*

The writer of the following letter, is a gentleman well known to us, a member of the Presbyterian Church in Kingston; whose statements are worthy of entire confidence. He gives a highly interesting account of the origin and particular trials of the church, which is fitted to excite the deep sympathy of such as are accustomed to feel for the destitute. We earnestly hope that a Pastor, after God's own heart, may be sent to them, to strengthen the things that remain and are ready to die. We have only room for a brief extract.

#### *To the Corresponding Secretary.*

This town contains between 4, and 5,000 inhabitants. The professors of religion are divided into Episcopalians, American Pres-

Presbyterians, Scotch Presbyterians, American Methodists, English Methodists, and Roman Catholics, the last being the most numerous.

In February, 1825, the American Presbyterian church was formed here, consisting of seven members. On the following Sabbath, six more were added by profession. At different times since, 35 more have been added—out of which number three have died—and a few have moved away—the church now consisting of about 40 resident members.

We are now anxious to obtain a clergyman of devoted piety, talents and *prudence*, but know not where such a one can be obtained; and what is also a matter of great discouragement to us, we have not the means of affording an adequate support. The number of the society, who are able to contribute towards this object is very small; but such as are able, have engaged to pay \$300 a year.

Some intimation has been given to us, that the Home Missionary Society, of which I see your name mentioned as Secretary—might perhaps feel disposed to extend to our society, (as it is composed principally of natives of the United States, and is connected with a Presbytery in the State of New York) some temporary, pecuniary assistance as well as that of selecting some suitable young man, whose christian philanthropy would carry him beyond the bounds of his native country, and conduct him within the limits of Canada.

Whoever would come here with an expectation of effecting much good, must have the importance of his master's work deeply engrained on his heart. He should be prepared to encounter difficulties and discouragements and should possess much zeal, and patience, and fortitude, and prudence, and manifest an unremitting fidelity in his master's service. Such a man we believe would be emphatically "a burning and shining light" amidst the surrounding moral darkness and

spiritual declension. The labors of such a man are much needed, and we have no doubt would prove eminently useful, not only in edifying, and strengthening and encouraging the present members of Christ's little flock, but in enlarging its borders, and raising the tone of religious feeling throughout the place.

### *From Cataaugus County.*

A correspondent at Rochester, under date of April 8, writes as follows to the Secretary of the Western Agency.

Dear Sir—I have recently been in Cataaugus County, and spent about ten days there. I found only one Presbyterian minister in the county, though there are ten thousand inhabitants. There are a few churches, but they are dwindling. Some of them have not had a communion season for years. It appears to me to be a moral waste which has been more neglected than any other part of the state of New-York, and I should think, from what I have seen and heard, that things are growing worse and worse with them. It will not be enough to say to the people there, "find you a minister, and we will lend you assistance towards his support." Some special effort must be made to get ministers into that county. The villages of Franklinville and Ellicottville might, I am told, raise about \$150 each for a Presbyterian minister. On the west line of the County, Waterboro, Conewango, and Ellington, might raise about \$100 a piece.—There are other places which have a few Presbyterian families in them, where a minister would find employment for one quarter of the time. Perhaps there are five or six such places. The people have said to me, "can't you send us a minister." I have promised to make known their circumstances to you.

## REPORTS OF MISSIONARIES.

### A PREACHER OF DEISM.

*From a Missionary in Stark Co. Ohio, April 18, 1828, to the Corresponding Secretary.*

The recent ebullitions of Infidelity here under the garb of philosophy have tended to unite christians in their common cause, and engage them in united prayer for the effusion of the Holy Spirit. The excitement produced by the introduction of a public preacher of Deism in this place has in a great measure subsided—But the *Agent of the Enemy* is reluctant to quit his hold. It will take some time, and more than all, it will take the Divine energy of the Spirit of truth, to remove the evil which this little fire has kindled. The Anti-christian's Periodical published here for 12 months has recently ceased for the want of patronage.

### *Items of encouragement from the same.*

The preaching of the gospel receives a very encouraging attention—The weekly prayer Meeting has been continued, and appears to be a means of knitting the people of God together. The Sabbath School has continued without interruption, and has increased in numbers and in order—The Bible class has also been useful. A Bible Society has been formed for this county since the beginning of this year—and from the imperfect knowledge that we have as yet gained in regard to those destitute of the scriptures, there must be as many as 800 families of this description in this county.—I am directed to order Bibles to the amount of \$500 immediately—that these perishing souls may be supplied with the *word of life*.

For lack of vision the people perish. Thirty three persons have been received into communion of the churches to which I minister during the last year. The population of this country is increasing by emigration and among these emigrants we find a few who having left the delightful privileges of God's House in the Eastward, were delighted to find the standard of the Gospel erected here. The religious privileges enjoyed here, have been the means of fixing the abode of several of this character in this place during the last year.

#### REVIVALS.

*From the Rev. C. Hoover, Southwark,  
(Philadelphia,) May 1, 1828.*

Dear Sir—Since my last report, the prospects in the field in which I am laboring, have been and continue encouraging. During the year which ended in April, 41 persons were added to the list of communicants, and a pleasing degree of engagedness in the service of our Lord is very generally manifested.

At the communion in March, 10 were added to the church on examination. Twelve or fifteen will probably be added this month; among these is a woman aged 85, and a little girl of 11. I am not able to say how many are under concern respecting their eternal interests—from 30 to 40 is the average number attending the inquiry meetings—and there are some who do not attend these meetings, who are awakened in a greater or less degree.

*From the Rev. Nathan Gillet, Port Bay,  
Wayne Co. N. Y. April 9, 1828.*

Dear Sir—In my last report, I mentioned that in Port Bay, where I have labored under your patronage two thirds of the time, there were some indications that God was about to revive his work. Since that time we have been permitted to see the salvation of the Lord. God has come down in the influences of his spirit among this people; divine truth has been impressed upon the conscience; sinners have been convicted, and a number, as we humbly trust, have yielded the arms of their rebellion and submitted to God. It has been a still small voice, but powerful. Our meetings have been frequent, crowded, and solemn. The unpleasantness of the weather and the badness of the travelling have not prevented the people from assembling almost every evening in the week. From thirty to thirty-five have happily become the subjects of the renewing influences of God's spirit, most of whom give good evidence that the work has been deep and effectual. Among these are several heads of families—about an equal number of males and females. Some who were, previous to the revival, indulging a trembling hope, have been quickened. They and others, among the first fruits of the revival, to the number of twenty, have been examined, and are to be admitted to the

communion of the church the next Lord's Day.

#### THE BLESSING OF MANY, READY TO PERISH.

Since the first of May, we have received expressions of thanks from several churches for the aid afforded them by the A. H. M. S. among these are resolutions of the churches, of Montrose, Susquehanna Co. Penn. and St. Augustine, E. Florida, saying that without such aid they could not have enjoyed the ordinances of the Gospel. The committee esteem it a privilege to make known to the friends of the society these expressions of gratitude from such as have been sustained and strengthened by their munificence.

The Rev. Mr. Baldwin, of Montrose, under date of April 28, adds to the above, "the hope is now entertained that the congregation, hereafter, will be able to sustain the preaching of the Gospel without any further aid from the society;" and closes his communication by directing the attention of the committee to the destitute condition of the country around him.

"This is still a region of moral desolation. The public churches are perishing for lack of vision, and it seems as though they must ultimately become extinct. It is enough to make the heart that possesses any christian feeling, to bleed, to behold their deplorable situation, declining from year to year and famishing before your eyes for the bread of life.

Most of these churches have hung their harps on the willows and relinquished all hopes of enjoying the preaching of the word. And some of the churches are so sunk in the arms of spiritual death that but little desire is manifested to obtain the gospel.

Of the twelve churches in this county, only two have settled Pastors."

*From a Missionary in West Chester County,  
N. Y. May 1, 1828.*

Hitherto we have received aid from your very benevolent society, but the people appear now disposed to exert themselves, and render further assistance unnecessary. For the kindness manifested by your society, in sustaining these infant congregations for several years past, they cherish a grateful sense. The aid afforded has been seasonable, and under your fostering care, they have acquired that strength, which will enable them to sustain the burden of supporting the gospel ministry alone. The sum of forty dollars, which was the condition of the grant made to the societies last year, has been paid over to your treasurer. Two female missionary societies have been lately formed, one in each congregation, under flattering prospects. I hope and trust, they will continue, for years to come, to transmit their contributions to aid your very useful society, as a proof of their gratitude for past favors.



## Home Missionary Society, London.

Died, at Manchester, Vermont, April 14, 1828, JOSEPH BURR, Esq. aged 56 years. The name of this distinguished philanthropist will long be held in grateful remembrance, by thousands to whose spiritual necessities he will have ministered in the closing up of his stewardship on earth.

His personal worth was held in the highest estimation by all who enjoyed his acquaintance. The deliberate charity and sound discretion, which characterized his life, is conspicuous in the judicious bestowment of his goods, when he was called to the work of a Testator.

## HIS BENEFACTIONS.

[From the Vermont Chronicle, of May 16, we copy the following official statement of his bequests, which may doubtless be relied on as correct.]

Mr. Burr appears to have long intended to devote a large portion of his property to benevolent objects. He had sought and read with interest, the religious publications of the age—had looked abroad on a world lying in wickedness, and had repeatedly gladdened the hearts of the benevolent by liberal donations. When about to do the work of a testator, he told his friends that it had been his determination for years, to bequeath most of his property to benevolent institutions, that it might be doing good to the world, when he was gone.

The following list of his bequests, is furnished by two of his executors, Joel Pratt and John Aikin, Esqrs.

To the Am. Board of Com. for For.

Missions	\$17,000
Am. Bible Society	15,000
Am. Home Miss. Society	10,000
Am. Tract Society	5,000
Am. Colonization Society	5,000
Vt. Domestic Miss. Society	5,000
N. W. Branch of Am. Ed. Society	3,000
Middlebury College,	12,200
Dartmouth College,	1,000
Williams College,	1,000
Congregational Society in Manchester	5,000
—also a lot of land worth	400

To Trustees to support a public Seminary of learning in Manchester, (a permanent fund\*) 10,000

To constitute Rev. Wm. Jackson and Rev. Abraham Bronson Life Directors of the Am. Bible Society 300

To Baptist Clergyman in Manchester 300

To purchase a farm for the support of the poor in Manchester 1,200

Besides several smaller benefactions.

A large amount of property was also given to the relatives and other friends of the deceased.

\* This fund is for the particular benefit of pious indigent youth, to prepare them for theological studies, or to be received under the patronage of the American or other Ed. Societies. It is so conditioned, that at least an equal sum must be by others laid out in buildings, apparatus, &c. within five years. On failure of this condition, the \$10,000 is to be paid over to the Am. Board, Am. Bible Society, and Am. Home Miss. Society.

By a late arrival from England, we have been furnished with the London "Home Missionary Magazine" to the month of March, together with several interesting documents relating to the Home Missionary enterprise in Great Britain. As this is a work of similar character to that in which we are permitted to serve our country and the cause of Christ, we doubt not that the friends of the A. H. M. S. will be gratified with an occasional notice of its prosperity under the blessing of Him who, in all nations, heareth prayer, and looks with approbation on the humble efforts of his people to do good. For ourselves, we acknowledge, that among all the encouraging signs of the times, there is nothing which affords a more striking indication of the approach of the millennium, than the efforts which are beginning to be made by christian countries to build up their own desolations. Let this be done effectually—let Christendom be purified and blessed with gospel institutions, and the church will be prepared, with undivided and invincible energy, to pursue her great enterprise of converting the world. Then will the strong holds of heathenism yield to her influence, and her conquest of the nations will be far more decisive and signal than was ever the triumph of "an army with banners."

The London Home Missionary Society was instituted in August, 1819. We extract the following from a Circular of the Committee addressed to the English churches under date of Feb. 12, 1828.

"Few Societies, in a like period from their formation, have been so highly honored with tokens of divine favor. Thirty-two Missionaries are actively laboring in circuits, comprising more than an Hundred and Forty Thousand immortal beings; about Twenty Thousand attend on their ministrations; in many of whom the word of God has been rendered effectual:—Two Hundred and Sixty-Eight villages are visited; upwards of Three Thousand Children, snatched from the paths of destruction, are taught, as the Sabbath returns, the contents of that Book which maketh "wise unto salvation," and a Million of Tracts have been widely circulated and gratefully accepted.

Numerous indeed, are the encouragements received by the Committee, in the supplications unceasingly offered on its behalf; the spirit excited; the liberality evinced; and, the cheering appearance at almost every missionary station; they regard it nevertheless, an indispensable duty to state, that the Society's finances imperiously claim *continued* and *augmented* assistance from all Ministers and Members of Christian churches, by the grant of collections and Annual Subscriptions, and the early formation of Auxiliary Societies. Applications are urgently made on behalf of thousands of our fellow-countrymen, *hastening* to their eternal destinies, to which painful negatives, or but distant hopes of Missionary succour, have been the only replies that could be given.

The Committee therefore, most affectionately invite *prompt* assistance from every class of the Christian community. An immense portion of the British population, agricultural and manufacturing, to whom the remainder is indebted, for, not only the necessities, but the comforts of life, is ignorant, depraved and miserable; and, nothing can remove this degradation, or prevent an awful exposure to the anguish of the "worm that dieth not," but the Gospel, accompanied by the influences of the Spirit of all'grace, directing to Him who is "the way, and the truth, and the life."

A letter from the Rev. W. Henry, Cor. Secretary of the H. M. S. dated London, March 27th, accompanying the above, contains the following, to the Corresponding Secretary of the American Home Missionary Society.

"We need an impulse which I hope will be given by your example. I have the pleasure of informing you that the circular inviting a more extended and systematic co-operation has produced a good effect. The replies from our County Associations, which have been received, have *all* been decidedly favorable; and I have no doubt our Society will ere long put forth more vigor, and become a blessing to all the dark places, (and alas, they are many,) of this country."

*The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from April 15th, to May 15th, 1828.*

*Previous to May 1.*

Amherst, Mass. Rev. H. Humphrey, D. D.	10 00	Lexington Heights, Young People's Miss. Soc.	7 65
Do. Do. Mon. Con. Coll.	20 00	Londonderry Presb. Miss. Soc. (of which \$30	
Augusta, Oneida Co. Winthrop H. Chandler, Esq.	10 00	from Assoc. in Nottingham West, to constitute Rev. Wm. K. Talbot a Life Mem.)	53 00
Canaan, N. Y. Coll. by Rev. A. Clark	20 00	Lower Greenburg, West-Chester Co. N. York,	
Charleston, S. C. Juv. Assoc. Circular Ch.	10 00	Fem. Aux. Soc. & Cong.	20 00
Do. Do. Juv. Assoc. Third Presb. Ch. to constitute Rev. Wm. A. McDowell a Life Member	30 00	Malone, N. Y. Collection	11 46
Charleston, S. C. Rev. John Dixon, per C. McIntire	15 00	Middle Granville, Mass. Chas. Robinson \$5, John Robinson 5, Mrs. Lucy Parsons 10, Hezekiah Robinson 3, Noah Cooley 2	25 00
Deerfield, Mass. 2d. Parish to constitute Rev. Tertius S. Clark a Life Member	30 00	Millersburg, Holmes Co. O. Mon. Con.	6 04
Enfield, Mass. Rev. Sumner G. Clapp, a Life Member, by his Congregation	30 00	Moira, N. Y. Collection	3 00
Higland, Vermillion Co. Ind. Doct. A. R. Palmer, by Eds. N. Y. Obs.	7 50	Newburgh, N. Y. Mon. Con. Coll. by Rev. John Johnson	15 00
Hoosick, Rensselaer Co. N. Y. Dom. Miss. Soc.	25 00	New-York, Mon. Con. Brick Church	10 82
Kensington, Penn. Aux. Assoc. by Rev. George Chandler	15 00	Do. Laight-street Ch. Fem Assoc. by Mrs. H. C. Paton, Tr.	28 67
Lanesborough, Mass. Ladies' Industrious Soc. to constitute Rev. Henry B. Hooker a Life Member	30 00	New-York, Laight-street Ch. Mon. Con. (saved in expense of dress)	5 00
Louisville Presb. Miss. Soc. (Ky.) Paid Rev. Jas. H. Logan	100 00	New-York, Arthur Tappan, donation in aid of West iron Missions	1000 00
Morristown, N. J. Mrs. Condit	6 00	Plattsburg, N. Y. Collection	10 00
New-York Male Assoc. Cedar-street, per Thos. Masters, Tr.	112 00	Rensselaerville, N. Y. H. M. S.	25 00
New-York Fem. Assoc. Cedar-street, per Mrs. Mulhigan, Tr.	95 00	Saybrook, Conn. Ladies' Aux. H. M. S. per Miss S. J. Hotchkiss, Sec.	50 00
New-York Fem. Assoc. Garden-street, per Mrs. R. T. Haines, Tr.	100 00	South-East, N. Y. Aux. H. M. S. by R. J. Minor	18 75
New-York Fem. Assoc. Rutgers-street, per Mrs. H. Frost, Tr.	76 80	Sutton, Mass. Ladies there, to constitute Rev. J. Maltby a Life Member	32 00
New-York, Mrs. Clarkson, by Rev. Mr. Judson	5 00	White Plains, N. Y. Fem. Aux. Soc. & Cong.	20 00
Do. Friend to Home Missions	5 00	Mon. Con. Collection on board steam-boat, Sandusky, by Rev. Dr. Proudfit	3 09
Do. Mon. Con. Coll. Pearl-street Ch. per N. Wetmore	8 00	Donation from a Friend	1 00
Philadelphia Aux. Assoc. 1st. Presb. Ch. designated for the support of Rev. Mr. Hoover, per Wm. Davidson, Tr.	130 00	A Young Clergyman, who regrets his not having gone to the South as a Missionary of the A. H. M. S.	5 00
Pittsfield, Mass. Miss Aurelia Bissell	10 00	From some person unknown	3 00
Sandy Hill, N. York, Ladies of Presb. Cong. to constitute Rev. Ravaud K. Rodgers a Life Member	30 00	Amount received at the Missionary Rooms, the envelope mislaid	42 00
Sandy Hill, N. Y. Little Girls' Mite Society, per Rev. R. K. Rodgers	3 00	Cash received from Subscriptions to the "Home Missionary."	210 00
Skeneateles, N. Y. Fem. Dom. Miss Soc. per Mrs. M. Gould, Tr.	22 50	<b>TOTAL</b>	<b>2968 42</b>
Syracuse, N. Y. Mon. Con. Coll. by Rev. John W. Adams	17 88	<i>The Rev. Miles P. Squier, Agent of the A. H. M. S. in the Western part of New-York, acknowledges the receipt of the following sums from April 1th, to May 13th, 1828.</i>	
Ware, Mass. Rev. Augustus Reed, a Life Mem. by his Cong.	30 00	Almond, Collections in Hornelsville and Arkport	9 09

*Since May 1.*

Albany, N. Y. Hon. S. Van Rensselaer, to constitute Alex. Van Rensselaer a Life Member	30 00	Auburn, H. Hills \$30, E. Hills 20, J. H. Beach 20, C. B. Hotchkiss 10, Rev. H. Mills 8, Rev. J. Richards, D. D. 5, E. C. Bradford 5, E. Pease 5, other Subscribers 26,20	129 20
Albany, N. Y. Juv. Soc. in part to constitute Rev. H. R. Weed a Life Director	14 00	Batavia	10 00
Athens, O. Collection by Rev. L. G. Bingham	8 58	Bergen Aux. Soc.	3 00
Belpre, Washington Co. O. Mon. Con. Coll. by Ditto	10 00	Candor, Collection	8 00
Bloomington, N. Y. Fem. Miss. Soc. in full, to constitute Rev. James Arbuckle a Life Director	40 00	Danby, Young People, in part to constitute the Rev. S. Stephens a Member for Life, \$18, Aux. Soc. 30	48 00
Blandford, Mass. Doac. Eli Pease	3 00	Dansville Village, Collection.	10 00
Clintonville, N. Y. Collection	7 00	East Genoa	12 00
Constable, N. Y. Ditto	4 50	East Groton, Collection	4 80
Conway, Mass. Miss Hannah Goodale, to constitute Rev. Daniel Crosby a Life Member	30 00	Farmington, Conn. Contributions at the Lord's table, towards supporting a Missionary at Mina, N. Y.	60 00
Conway, Mass. Ladies of the Cong. Soc. to constitute Mrs. A. E. Crosby a Life Mem.	30 00	Geneva, Young People's Aux. (in all 111,15)	6 51
Elbridge, Onondaga Co. Ladies, forwarded by Rev. T. Stow	20 00	Do. Donation, (H. D.)	3 00
Esperance, N. Y. Wm. L. Cande 5, Mrs. C. J. Jos. Green 1	7 00	Hector, Ladies' Aux.	11 00
Galway, West, N. Y. Mon. Con. Coll. by Rev. H. Benedict	5 00	Henrietta, Aux. and Mon. Con. Coll.	12 00
Greenbush, N. Y. Rev. Thos. S. Wickes	45 00	Ithaca, 1st. Ladies' Aux. 34,82; 2nd. Do. 19	53 82
Greenville, Green Co. Mon. Con. Coll. by L. Callender, Esq.	12 00	Livonia, Aux.	47 00
Greenwich, Conn. Rev. Isaac Lewis, D. D. Life Member, his own contribution	30 00	Lisle, Youths' Aux.	19 63
Do. Friend to A. H. M. S.	9 00	Lockport, Ladies' Aux.	46 44
Do. Coll. in Ch. by Rev Isaac Lewis	34 00	Naples, Aux. 9, Thanksgiving Collection 5	14 00
Hopewell, Holmes Co. O. Fem. Miss. Soc	10 87	Nunda, Collection	4 00
Do. Mon. Con. Coll.	27	Penfield, Ladies' Aux.	6 50
Lewis, Essex Co. N. Y. Collection	2 00	Perry Center	23 19
		Port Bay, Gent. Aux. 11,85, Ladies' Do. 8,62, Coll. 3,39	23 86
		Richford, Thanksgiv. Coll.	5 37
		Richmond, Aux. Soc.	39 00
		Rochester, Young Men's Miss. Soc.	32 00
		Sennett, Ladies' Aux. to constitute Rev. Abner Morse a Life Member	30 00
		Spencer, Collection	8 00
		Victor, Gent. Aux. \$8,37, Ladies' Do. 4,22	12 59
		Weedsport, Ladies' Aux.	22 34
		West Bloomfield, Ladies' Aux. \$17, Coll. 10,50	27 50
		Willson, Thanksgiv. Coll.	3 56
		Wolcott, Aux. Soc.	4 14

**TOTAL \$750 04**

# AMERICAN PASTOR'S JOURNAL,

OR

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS AND STRIKING FACTS  
FURNISHED CHIEFLY BY CLERGYMEN.

"HOW CAN A MAN BE BORN WHEN HE  
IS OLD"

[Furnished by a Clergyman.]

H\*\*\*\* J\*\*\*\* Esq. is a respectable resident in one of the most picturesque and delightful villages in the Northern States. Its site is near the foot of the Green Mountains, and the tall spire of a single sanctuary, whose pure white exhibits a beautiful contrast to the verdure of the surrounding fields and forests, is most delightfully fitted to call to the remembrance of the passing traveller, the exclamation of the Psalmist, "*Behold, how good and how pleasant it is for brethren to dwell together in unity!*"—But there have been divisions there, and the day is not far back, when the wicked bore rule, and infidelity had become the fashion of the place; infidelity of the hardest character,—which had put on strength in proportion to the light it had resisted;—for, from the earliest settlement of the town it had been the seat of a christian church, and had never been long destitute of the faithful preaching of the gospel.

A little retired from the village but within sound of the "church-going bell," in an antique and respectable mansion, with yards "hung o'er with fruit," and every thing around it indicative of industry and thrift, lives the subject of the following narrative. He is now turned of 65 years old, is a man of more than ordinary natural powers, and in his youth enjoyed the advantages of acquiring a good academical education. Possessing an active mind, and an ardent temperament, he has never been an idle spectator of passing events. This disposition, together with a ready utterance, which enabled him to speak on all occasions without embarrassment, led him to engage with ardour in political disputes, and on every subject of local or general controversy his influence was felt. He was one of that class of men who must *take sides*, and who are constitutionally inclined to do with all their might what they undertake. In his hours of relaxation from business, he was almost always seen in warm debate with such as were inclined to dispute him, or zealously handing out his opin-

ions to those who were accustomed to look up to him as their oracle. In these conversations, religion was not unfrequently his topic. This was a subject which exercised many of his thoughts, and in relation to which, until his 57th year he cherished all the deep-rooted opposition which usually characterizes the open advocates of infidelity. Such, indeed, was his contempt for evangelical piety that he could hardly speak of its professors with candor. He was often heard to ridicule the experience of the new convert, and to load with approbrious epithets the settled devotions of those who had acquired the most unexceptionable character for piety. He affected to despise the preaching of the gospel, and though born of parents who devoted him to God, in baptism, and early taught him to reverence the sabbath and the sanctuary, he had not, for many years, been seen in the house of God, except on funeral occasions, and generally prevented his family from attending public worship.

Thus placing himself beyond the influence of restraint, casting off fear, and living where the tone of moral sentiment around him was low, having many companions in sin, but few to reprove him, he indulged in the most revolting use of profane language. The habit of using oaths became incorporated with his being, and he seldom uttered a sentence, without taking the name of God in vain.

In the use of this dialect he spent most of his sabbaths and evenings, in ridiculing religion and in defending various systems of infidelity. Sometimes he was a Deist, and would profess to believe in the being of God, and the immortality of the soul, but rejected the bible as a cunningly devised fable. At other times he would adopt the doctrine of annihilation, and would strenuously urge the probability that death would be the end of his being. But his sentiments were more permanently those of a Universalist of the common stamp. Here was a system peculiarly congenial to his feelings. It spread before him, in prospect, all that his ardent mind could desire, while it imposed no unpleasant restraint upon his life. Tired therefore with being blown about by



every wind of doctrine, he determined to repose in his sins, under the soothing prospect that, whatever his life might be, it would all be well with him at last. But possessing a mind that was never satisfied to adopt an opinion without proof, he found it necessary to rally his strong arguments. He furnished himself with books for the purpose, and seized upon all the wit and ridicule by which the doctrines of Universal salvation have usually been defended; and to give his system the appearance of authority, he searched the bible, and selected passages and arranged them with great diligence, into a system. But, I have heard him say "*miserable comforters were they all.*" There was still within him a certain fearful looking for of judgment and fiery indignation. He was a champion of the system he had adopted, but his mind was "*like the troubled sea; when it cannot rest.*"

Such is the portraiture of the man, whose conversion from the error of his way forms the subject of the remaining portion of this article, I designedly conceal his name, and the precise place of his residence, in connection with these statements, because I do not think it right to give the private history of any man to the world, while he yet lives, except in such particulars as are suited to do good. I know him intimately, and have his own testimony to the truth of what I have written.

Mr. J. was now between 55 & 60 years of age. His locks were whitening for the grave, and his religious character presented the melancholy picture of a man of respectability and influence, trusting his own soul to a refuge of lies, teaching the language of profaneness to a numerous family, and leading a multitude after him to perdition. Who would have said that this man would ever be a chistian? "*Can the Ethiopian change his skin, or the leopard his spots? Then may they also do good, that are accustomed to do evil.*"

For a number of years the church in — had been visited with sore trials, the flame of piety burnt low in the hearts of most of its members, society was rent with divisions, and a growing dissatisfaction with their minister resulted, A. D. 1819, in his removal to another portion of his master's vineyard. Soon after this, a successor was invited, who, for the convenience of what I have yet to relate, I shall denominate *Clericus*. He arrived in — a total stranger, and, the next day, being the

sabbath, began to deliver the Lord's message to the people. Among his hearers was the man whom we have described above. His intelligent countenance, the fixedness of his posture, and the vivid flash of his eye, caught the attention of the preacher, and peculiarly interested his feelings. "I was never sensible," said he, "of sending forth my whole soul, with so much solicitude in prayer for a stranger, while, as yet, I was entirely unacquainted with his character and condition. In the tearful earnestness of his countenance, I seemed to discern indications that the Spirit of God was striving with his soul." Clericus had a desire to know him, and embraced the first opportunity to inquire his name and character. To his unspeakable surprise he was informed that it was the profane Mr. J—, who had attended church before but once or twice in eleven years, and that all his apparent interest in the discourse alluded to was probably only that of a determined opposer. On returning from the house of worship, he was heard to utter an expression concerning the sermon too profane to be repeated. Shocked with this intelligence, Clericus began to reflect upon himself for having urged with so much confidence the salvation of a soul, upon whom, it now seemed probable, *God had sent strong delusions, that he might believe a lie, and be lost forever.* He had but little reason to hope for another opportunity of preaching the gospel to Mr. J—, still he could not quite give him up, and prayed that it might be otherwise than he feared. It was otherwise. The next Sabbath Mr. J— was among his hearers, and from that day to the present, he has probably not failed a single sabbath, when not detained by sickness, of being regularly, and in season, at the house of God!

His attendance, at first, was doubtless secured by the following circumstance. Having once attended, as above related, a careless neighbor bantered him on the subject, when, on the spur of the moment, he swore he would be present at more meetings, in six months, than his neighbor. From this hour, neither of them lost an opportunity of outdoing his antagonist in their unholy contest, until, by the time, the other had given up the game, as lost, and ceased to attend, Mr. J— had something fastened on his mind which bound him to the sanctuary far more strongly than his profane oath, with all the irreverent

courses by which it was accompanied.

During this time, Clericus had commenced, in a series of connected discourses, a discussion of the doctrines of natural religion, which led him often to notice and refute the cavils of infidels. From this he proceeded to the evidences of revelation, and embodied and urged that system of arguments which irresistibly proves the divine authority of the bible. The ardent and penetrating mind of Mr. J—was led captive, and his interest in the subject grew as the discussion advanced, while the preacher thought he could perceive indications of increasing anxiety within. Sometimes, when a fervent appeal was addressed to the conscience, the suppressed tear would rise in his eye. But to those who conversed with him during the week, it was manifest that all his apparent feeling, was the mere ebullition of a heart at enmity with God. He would roughly assail the arguments of the preacher in the hearing of others, and several times did he accost the minister with opposing sentiments. But Clericus scrupulously avoided entering into disputes with him, and was accustomed to leave him with some solemn remark on the necessity of pardon through the blood of Christ.

After several months, the weakness of the arguments by which this profane man had sustained his infidel scheme, became apparent to his own mind. The sun-beams of truth had fallen on his dark soul, and scattered the mists of error by which he had been deluded. His own wickedness reproved him. He saw, that, with the word of God in his hand, he had formed his opinions and constructed his system of Theology independent of its authority. He began to restrain his infidel wit and cavil; and one day, while passing from the church, he remarked, with an oath, unconscious of the dreadful incongruity of the expression, that he believed religion a good thing, and that he meant to seek it. Soon after this, stung with a sense of the scandal he had brought on himself and family by his long neglect of the sanctuary, he strictly enjoined it on his children to attend meeting every sabbath, and in urging upon them and others the importance of religion, his conversation was often interspersed with oaths and profaneness, too shocking to be repeated. Indeed the habit of using profane language had become so familiar to him, that for a considerable time after his mind was evidently

awakened, he seemed insensible that he was mingling with his religious concern, the very dialect of hell. Of this he was, at length reminded. He trembled in view of the consequences of a sin so wanton and senseless, and one of his first efforts at reformation was a determination to leave off swearing. To assist him in this purpose, he invited his neighbors to reprove him whenever they should heard him use an oath. This they had frequent occasion to do, till within a few weeks, he subdued a habit which had acquired the strength of years.

Having thus succeeded in this and several other points of external reformation, Mr. J— had trusted in himself that he should be righteous. But alas, his prospect darkened as he proceeded, and the gulph, upon whose brink he had sported away a long life yawned, wider and wider, the more he attempted in his own strength, to climb the steep ascent down which he had fallen in the blindness of his mind. His conflict with the inveteracy of particular sinful habits, on whose extermination his resolution had fastened, convinced him that they were not alone, but belonged to a legion within, which remained yet to be subdued. He perceived that all his laborious attempts at external reformation had not even touched the seat of his malady, and that, so long as the fountain of his heart remained uncleansed, it would continue to send forth bitter streams. These streams had now become worm-wood and gall to his taste. He was oppressed with a sense of his guilt before God. He ceased to talk of outward reformation. He was ashamed and blushed to lift up his face even to a fellow mortal in justification of any thing he had ever done. He retired from the society of those with whom he had been accustomed to converse with fluency on the externals of religion. His whole soul was now intent upon finding in his heart a dwelling for the Holy Spirit. So severe were his trials that he loathed his necessary food and his sleep forsook him in the night season. The chills of despair came over him. His countenance was cast down to the earth; his flesh was wasting away, and serious apprehensions were entertained by his friends, as to the result upon his bodily health. He remained in this situation about two weeks, during which time his convictions of sin were constantly increasing, and he found no comfort in Christ. He was in the agonies of the new birth.

At length he called, one morning, upon Clericus, who was now the settled minister of the parish, by whom he was met at the door. Clericus took him by the hand and inquired his health. "O," said he, "I am a poor creature, there is nothing for me but misery in this world or the world to come;" and wept aloud. Clericus was overpowered, and unable to command his feelings sufficiently to reply; and unmindful of the notice of those who might be passing, he stood in the door and wept with him. He has often related the story, and said, "I was never conscious of feeling so deeply a sense of the goodness of God, and of my own littleness, as when I saw that grey headed sinner before me, bathed in tears, that hacknied transgressor, who had daringly trampled on sabbaths, and sermons, and prayers, and the Son of God himself, now in the evening of his life, so humbled by the power of the Highest, that he would come to me for counsel, who am younger than his children, and less than the least of all saints, and not worthy to be called a minister of the sanctuary."

Clericus soon regained his self-possession, and invited his new and welcome guest to his chamber, where he knelt down with him and prayed, and rose up and preached Christ crucified for the remission of sins. J. was convulsed with grief, and his trembling shook the floor. "O," said he, "there can be no pardon for me; I have been such a wretch, not only in spurning the offers of mercy myself, but I have taught my dear family to despise religion. I have been angry with them and abused them, when they have sometimes stolen away from me, and found their way to the sanctuary of the Lord's house. And I have been offended with my wife, who has often remained in her room alone, I knew not for what purpose, after I had retired to my bed. She now tells me, what she never dared to tell before, that *she used to sit up to pray for me!* O, it is too much to be forgiven!" Clericus replied, "It can be forgiven, Mr. J. *It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief.* Believe this;—go and plead it before the throne of God, and give yourself away to Christ, and be willing to be any thing, that you may promote his glory, and he will wash you from your sins in his own blood." J. listened with deep feeling, he partly believed, but his proud heart could not yet

consent to *sell all that he had*, and follow Christ. The interview closed, and he departed, having yet no peace in believing. But the spirit of God had begun a good work in his soul. He remained in the deep waters, until he went to the sanctuary on the following Sabbath. There, as he listened to the message of grace, a ray of hope lighted up his countenance, and he feasted his soul, for the first time, in the house of the Lord. That day, it is believed, he became a new creature.

It had now begun to be a time of revival in the church, and others around were asking what they must do to be saved? The usual conference meeting on Sabbath evening was numerously attended, and J. was present, with a message to his neighbors such as he never delivered before. After a pungent address by the Pastor, he rose, and asked liberty to speak. With eyes suffused with tears, and in sentences broken with grief, he proceeded nearly in the following words:

My friends and neighbors,

I am now 58 years old, and during the whole of my life, I have served the enemy of souls; and you are witnesses for me, that I have done it faithfully. I am now determined, in humble reliance on the grace of God to assist me, that I will serve the Lord as faithfully, all the remnant of my days. And I humbly ask an interest in the prayers of God's people here, that I may be sustained in this resolution. I have been esteemed a man of truth, and so I have been, in all my intercourse with the world, and you had reason to believe me, when I used to say I was a Universalist. I tried to be a Universalist, and tried to be a Deist, and once thought I was one. But, my friends, I was not. I never was either. I had no rest any where, I never was any thing but an enemy to God. And I now humbly ask your pardon for the injury I have done you and the cause of Christ, by my example, and by all my profane conversation on these subjects. I now put all my confidence in Jesus Christ, and choose him as my portion."

He was at length overcome by his feelings and was compelled to sit down. The effect on the meeting was visible. Great fear came upon his companions in sin, and every body said that the power which could effect such a change *must be divine*. He had already erected the family altar in his dwelling, on which he has ever since offered the morning



and evening incense of devotion. The effect on his family has been witnessed in the subsequent conversion of five of his children, who, together with himself and wife are now members of the church in —.

Thus may a man be born, when he is old; and he to whom much is forgiven will love much. H — J. — is an ardent, persevering christian, and those who remember the hole of the pit from whence he was digged, can not contemplate his present character without wonder.

"Great is the work, my neighbors cried,

"And own'd thy power divine,

"Great is the work, my heart replied,

"And be the glory thine."

## THE GOSPEL TEST.

(Furnished by a Clergyman.)

*"As the twig is bent the tree's inclined,"*

There are more than shadowy differences among real christians. These differences it is believed; are owing, in a very great degree to the treatment received at the commencement of the work of sanctification in the soul; the young disciple receives his tone of feeling, his aspect and direction of character, from what is most prominently held up to his view and impressed upon his heart, at the time of his translation into the kingdom of grace and union with the visible church.

Now different denominations, and different preachers in the same denomination, apply somewhat different tests at this interesting season. The test applied by some is rather *doctrinal* than *practical*. Truth, in the form of abstract propositions—is about all that the inquirer hears. By others the test applied is rather *practical* than *doctrinal*. Duty, separate from the reasons in which it is founded, and by which it is illustrated and inferred, and in some instances *merely outward ordinances*, are the grand object of attention. The consequence is, there is something out of proportion, not to say, *absolutely mis-shapen and monstrous* in the forms assumed by christianity among several different denominations of its professed friends.

An observing clergyman remarked to a brother, who was inclined to tie all his knots high in the air, "that every new system of divinity has some dis-

ease about it; and your system, brother, added he—*has the rickets*. It runs almost entirely to the head." All is theory, the grand—the all-absorbing test addresses itself more to the *intellect* than to the *heart*. Its converts are more employed in discussion than in practice, and they are *vastly* more encouraged in the belief that they are christians, by the complacency with which they can hear certain doctrines preached, than by any readiness which they feel, to deny themselves, to renounce the world, and to devote their talents, their attainments, time, treasure and influence to Christ. Accordingly they are but little more disposed to devise and *execute liberal things*, since their supposed conversion, than they were before. Abounding in every *good work* is not the prominent part of their religion.

Doubtless, the life of true religion consists in doing good; and truth, when it is the means of sanctification, excites maintains and strengthens benevolent affections, and a disposition to entire devotedness to Christ in promoting the best interests of the universe.

Those who have received the love of the truth are doubtless walking in the truth.

The grand test of the Gospel in all its doctrines and facts, as preached by Christ and his apostles—is summarily this, "*go and sell all that thou hast and give to the poor, and come and follow me. If any man will come after me, let him deny himself and take up his cross and follow me. Whosoever will save his life shall lose it, and whosoever will lose his life, for my sake, shall find it.*"

Let the preachers of the Gospel apply this test to themselves; let them so preach, as to apply it in every discourse to professors of religion—to the young converts—to the inquiring and the stupid sinner, and they will have hearers "*full of all goodness,*" as well as "*filled with all knowledge.*"

Revivals, under such preaching, will be accessions to the cause of benevolence. Converts, under such preaching will do more than read—hear—pray and pay a trifling subscription to their Pastor, and a few mites to some of the objects of christian benevolence. They will be for *taking possession of the world for Christ*. Their prayers and their alms, their *professing* and their *doing*, will sweetly harmonize. The great difficulty with many of our old professors is, *the twig was not rightly bent*. The tree, though some of its fruit

appears good, is not favorably inclined. It does not lean sufficiently in the direction of those salubrious gales, from which breath is entering the slain of our world.

N. N.

#### REFLECTIONS OF A PASTOR.

*On the death of an aged church member.*

"MY SERVANT SHALL DEAL PRUDENTLY."

My aged friend was permitted to enter on his eighty fifth year. Through life he was a person of remarkable prudence. His words were well considered before they were spoken. His sins so far as the tongue was concerned, were of the negative kind. While he spake nothing amiss, he failed to speak often to others. Were all professors like him, little would be said on the things of God—little new would be attempted, few liberal things would be executed or devised. There might be peace, but surely there would be but little *kindling and burning of the fire*—but little marching into the enemy's camp—but little of that which is indispensable in the church to the evangelizing of the world. He was, however, a good man. Seven years before his death, with several other aged sinners, he was, in the judgment of charity, truly *born of the spirit*. His conviction of sin was deep, and his subsequent light and peace were unusual. He maintained the forms of religion for some years after he first became the head of a family. A nephew, afterwards a Preacher of the Gospel and the President of a college, received his first religious impressions from a prayer which he heard his then *graceless* uncle offer in his family. Perhaps forty years after this, the nephew, then within four months of eternity, related this fact to a friend and sent it as a message to his still *graceless and now prayerless* uncle. The message was delivered. The old man, then within *twelve* years of eternity, and five of his translation into the kingdom of Christ, heard it, was mute, and passed on. He soon became more thoughtful, or rather *less thoughtless*, but whether in consequence of what he heard respecting a formal *graceless* service forty years before, is not known.—Wearisome days and nights attended him, the emptiness of his past morality and the plague of a heart totally alienat-

ed from God, was shown to him, and he had no rest until he gave himself up to Christ.—His end appeared to be peace.

N. N.

#### VARIETY OF MEANS.

[Furnished by a candidate for the ministry.]

The sovereignty of God is peculiarly manifest in the variety of means he is pleased to bless. Sometimes he blesses the persevering fidelity of his children, and sometimes their designed neglect. When the late lamented Missionary, Abraham Baldwin, was preaching in M—— in the State of Vermont, he visited the house of Mr. —— and conversed individually with all the family, on the importance of religion, except the lady of the house, whom he designedly neglected. This neglect which she construed to Mr. Baldwin's indifference respecting her salvation, troubled her. She considered it as fearfully ominous, began to think on her sins, and in a few hours was overwhelmed with a conviction of her guilt and danger. About midnight Mr. Baldwin was sent for, and earnestly intreated to visit her without delay. Her distress was so great, her conviction so pungent, that her friends were apprehensive she would not live until morning. "Go," said Mr. Baldwin, "and tell her I can do her no good. If she wishes help she must apply to a HIGHER PHYSICIAN." This message cut her off from human dependance, and led to an almost immediate submission to Christ. Before the morning sun arose, the *Sun of Righteousness* had poured his beams on her soul, and filled her with a hope full of immortality.

This also illustrates what Mr. Baldwin called "*unity of means*," and what he informed me had often in his attempts to do good been peculiarly blessed. *Apparent neglect* was the means used for the awakening of the above individual, and *apparent neglect* the means used for her speedy submission to Christ.

M.

The people in the United States are more able than those of any other country to make great and vigorous exertions for the kingdom of Christ. They are designated by Divine Providence to be the means of signal changes in the moral world.

# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....*Mark, xvi. 15.*  
How shall they PREACH except they be SENT?....*Rom. x. 15.*

VOL. I.

JULY 1, 1828.

NO. 3.

## AN ADDRESS,

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by Rev. John Matthews D. D. Shepherdstown, Virginia.]

CHRISTIAN BRETHREN ;—

This day is already distinguished, in a great part of the christian world, for the privilege which it affords, and for the duties in which you are to engage ; and there is no doubt, but, as the kingdom of Christ advances, it will become still more so. The duty and privilege before you are to offer up humble, sincere, and fervent prayer to God. The pleasure derived from the privilege, will be in proportion to the zeal and affection with which the duty is discharged. It cannot, therefore, be improper to reflect, for a few minutes, on the great encouragement you have to be *fervent in spirit*, on this and all similar occasions.

You do not, you cannot pray, in the sight of God, any farther than you offer up your desire to him. This desire implies that there is something wanting to increase your own happiness, without which you will be in more or less pain and distress ; something too, which you cannot obtain or accomplish of yourselves ; something which can be obtained from God alone ; therefore, your supplications are directed to Him *who is your help*. Now, the chief purpose for which this day is set apart is, to pray for the heathen and the destitute ; for the millions of mankind who are *sitting in darkness*, who are *perishing for lack of knowledge*. Their ignorance, their guilt, and their danger, are then, causes of real and deep distress to your mind ; and their instruction and conversion by the Spirit and truth of God would give joy to your heart. When you have offered your prayers, you will not then dismiss the subject without farther consideration ; you will expect, you will wait, you will hope for the answer. How do you act and feel when you are sick ?—or when others whom you love are in trouble ?

You have a beloved friend, languishing under disease, at a distance from you, whom you cannot visit in person ; you pray for his recovery, and send a messenger to bring you information respecting his state. With mingled emotions of hope and fear, of joy and sorrow, you wait for the arrival of the messenger ; you count the hours, and the moments, and your feelings become the more intense as the moment of his arrival approaches ? At length the messenger arrives ; and you can scarcely give him time to speak. “ Your friend is better ; every symptom is in favor of a speedy recovery.” Your heart overflows with joy and gratitude to the *preserver of men*. By this information you are encouraged to pray “ that your friend may be restored to perfect health ;” and your prayers are now the more delightful, and the more earnest. But suppose the tidings should be unfavorable : “ Your friend is worse ; but he is yet living.” Sorrow, indeed, you will feel in every nerve of the heart ; but you will not despair. The critical state of your friend will be a strong inducement to more earnest and frequent prayer ; your closet will witness your humble and affectionate pleadings and wrestlings with God. You cannot restrain the fulness of your heart ; a few hours may be all that remain for prayer ; you return to your closet again ; and as if you could take no



denial, with still more affectionate importunity pray to God for your beloved friend.

This case is of easy and obvious application to the exercises of this day. The friends, for whom you are assembled to pray are the heathen, the hundreds and millions of your fellow-men *who have no hope and are without God in the world.* Their disease is not bodily, but spiritual; which, if the grace of God does not prevent, will soon terminate in all the horrors of the *second death.* The Messengers, of whom you expect to receive information respecting your friends, are the weekly and monthly religious Publications. In proportion to the desire which you feel for the salvation of the world, will be the interest, the almost impatience, with which you will expect the arrival of these Messengers.

The days and the hours will be numbered as they pass. From the last communications distinct inquiries will have arisen, which are now to be satisfied. What, you will wish to know, has become of the seed that was sown? Has it taken root, or has it been scattered away? What has become of the man who had made serious inquiries respecting Jesus and his salvation? Has he been brought to the Saviour, or has he turned back to the world? What is now the state of the persecuted brother, whose sufferings have so often awakened our christian sympathy? Is he yet living, or has death removed him from the power of his enemies? These and similar inquiries, will make it an interesting hour which brings to your hand these Heralds of religious intelligence, from which information is expected. When they arrive, neither sleep nor other bodily refreshments will be thought of, till you have received the *news from a far country.* In one place, the cause of Christ is prosperous; *idols are cast to the moles and to the bats;* pagan temples have become christian churches; children are lisping the name of Jesus, and singing the songs of redeeming love; one and another, and another, touched with feelings of genuine repentance, blessed with the joys of hope, are added to the Lord. This intelligence will rejoice the heart; this is in answer to your prayers; this will encourage you to pray the more earnestly; because you see that your supplications are not in vain. Gratitude, sincere and devout gratitude to God for what you have heard, will give a new spring to the heart in the discharge of this duty. But from other places you will receive information which will touch every chord of the heart with sorrow. The devoted Missionary is removed by death from the field of his labor and his usefulness, and there is none to fill his place; some who were once serious have again become thoughtless; multitudes who have the gospel, make light of its messages; thousands are wandering in darkness, without any to teach them the knowledge of the Saviour. What is now to be done? Are you to indulge despair, and give up the cause as hopeless? By no means. This is, indeed, cause of sorrow, but not of despair. The Lord's arm is not shortened; his ear is not heavy. He may intend to try your faith and your perseverance. You will, therefore, seek relief from affliction of soul in more earnest wrestlings with God. Perhaps the next intelligence will be more favorable. You will, therefore, continue to pray, and hope, and wait for the salvation of the Lord.

By reading with interest and attention these religious publications, your knowledge of the real state of the church and of the world, will become more extensive and more accurate. You will *pray with the spirit* because you will *pray with the understanding also.* You will recommend these sources of religious intelligence to others; and thus induce them also to feel interested in promoting the cause of Christ. For, it is a fact that many pious christians, do not engage as they ought to do, in advancing the kingdom of Christ, because they are ignorant of

the real and pressing wants of the church, and of the real necessities of the world. And they are ignorant because they deny themselves the pleasure of reading those publications from which this information is obtained.

On this day you offer up your united prayers for those beloved Missionaries, who have left the endearments of home, of friends, of religious society, and of their native country; and have gone, some to dark places in Christendom, and some to heathen lands, some to the regions of the polar circle, others to the scorching heat of tropical climes; to spend their lives in laboring to save sinners. But these Missionaries belong to different denominations of christians, who worship God, some with one form of external devotion and some with another; who receive, some one form of ecclesiastical government, and some another; who administer the ordinances of the gospel, some, in one mode and some in another, and who view with shades of difference the doctrines of the Bible. On this day all minor differences are forgotten; and each of these, the Baptist, the Episcopalian, the Methodist, the Presbyterian, the Lutheran, the Moravian, are embraced in the arms of your faith and your love. For each of these, individually, and for all these, collectively, you pour forth the ardent, the affectionate prayer, that God would preserve their lives, encourage their hearts, direct and bless their labors, and render them abundantly successful in advancing the Redeemer's kingdom, in *turning sinners from darkness to light, and from the power of Satan to God*. How pure, how heavenly, how extended is that benevolence which the duties and privileges of this day call into lively exercise, you seem to rise from this earth, and approach so near to heaven itself, that you breathe some degree of its spirit. This is the genuine spirit of christian love; that love which *worketh no ill to his neighbour*, which *thinketh no evil*, which *is kind*. This day will end; but let not this spirit languish and die in your heart; it is the life, the joy of your souls, because it is the spirit of Christ. In your daily or occasional intercourse with the brethren of these denominations, think with what spirit you prayed for them on this day. If you should have occasion, as probably you may to speak on points of difference; if you should be required in duty to *contend earnestly for the faith*, yet do it with the spirit of this day. Brotherly kindness and charity will give more weight to your opinions, and your arguments than they can otherwise possess. *Hatred, variance, wrath and strife are works of the flesh*; but *love, peace, long-suffering, gentleness and meekness are fruits of the spirit*.

What God has already done for our guilty world, furnishes abundant encouragement, not only to pray, but to pray with increasing earnestness. How many have actually been converted, by the spirit and truth of God from among the heathens cannot be accurately stated. It is known, however, that many thousands have, within the last thirty years been thus translated from the kingdom of darkness into the kingdom of Christ. These were once, in the view of men, as hopeless as any who now remain. Some of them were driven by the fierce and cruel spirit of savage barbarity; some were the blind and bigoted worshippers and priests in the temples of pagan idolatry; some of them were the victims of the most degrading superstition; all of them were ignorant of the gospel, and opposed to its spirit and its purity. *But they are washed, but they are sanctified, but they are justified in the name of the Lord Jesus, and by the spirit of our God*. Some of these have *died in faith*, rejoicing in hope, and have *entered into the joy of the Lord*; some are now zealous and useful ministers of the gospel; and thousands are consistent and active members of the church. Many thousands of children are receiving a religious education under the superintendence of the

**Missionaries.** These children will shed a light around them, which will dispel, in some degree, that moral darkness, in which their respective tribes and nations are sitting. Many of them, it is to be hoped, will become zealous christians, laborious and useful Missionaries, and preach to others that precious gospel, to which they are indebted for their own hopes of salvation.

But the encouragement to prayer is not derived merely from the number already converted, or now receiving religious instruction; but especially from the means organized and brought into operation for carrying on this glorious work. The Bible, the Missionary, the Tract, the Education, the Sunday School Societies will admit of enlargement to any extent which the exigencies of the church and the world may require. These Societies are not like the machinery of human invention, which the longer it operates, is the less fit for future operations: But these have the faculty, if we may so speak, of renewing their own strength: the longer, and the more successfully they operate, the more powerful do they become. This self-increasing energy is a proof that they have been designed and brought into operation by the Head of the church. He has employed them in accomplishing what has already been done; he will employ them, there is reason to believe, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. The very existence of these societies furnishes great encouragement to persevering and earnest prayer: Let them have the most affectionate remembrance in the petitions and grateful acknowledgements of this day.

Great encouragement in prayer may and ought to be derived from the promises of God. If he has already done great things for our world, he has promised to do still greater. Many of these exceeding great and precious promises have a special, some of them an exclusive reference to the important objects of prayer on this day.\* And you are perfectly sure that what God has promised he will accomplish. You may, therefore, and you ought, with humble boldness, with increasing earnestness, with unshaken confidence, to plead the promises of God; determined that, for Zion's sake, you will not hold your peace, and for Jerusalem's sake, you will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

May the spirit of the monthly concert live and rule in your hearts, from month to month, till you shall be permitted to join the general assembly and church of the First Born in singing the song of Moses and the Lamb in heaven.

## American Home Missionary Society.

### TERMS OF CONNECTION AND STIPULATION

BETWEEN THE AMERICAN HOME MISSIONARY SOCIETY AND ITS AUXILIARIES,  
RECOMMENDED BY THE EXECUTIVE COMMITTEE.

[From the Appendix to the Second Report of the American Home Missionary Society.]

In the "Address of the Executive Committee of the A. H. M. S. to the Christian public," issued in June, 1826, and republished in the First Report of the Society, (page 58,) the correspondence and co-operation of all existing Domestic Missionary Societies, in our country, was respectfully solicited, and the formation of new Societies, for this purpose, recommended. A large number of Societies have already become Auxiliary.

In the formation of these numerous branches of the National Institution, it has been a subject of no little difficulty to determine upon a plan of co-operation suited to the condition of existing Societies in all parts of the United States, and equally adapted to promote the interests of the parent Society, and each of its auxiliaries. The Executive Committee have accordingly waited for the

results of experience, that they might permanently pursue the best method to secure these objects. They are now prepared to recommend with confidence, the following as a plan altogether practicable, and equally suited, as it is designed, to promote the efficiency and harmony of the Missionary work in the several states and religious denominations represented in the National Society, viz:

#### PLAN OF LARGER SOCIETIES.

In those parts of the country where efficient organizations in aid of Home Missions do not already exist, the formation of two kinds of Societies Auxiliary to the A. H. M. S. is desired: the one large and the other small, and the former to embrace the latter. Each larger Society may be formed to embrace the limits of a County, a City, a

\* On account of the length of this address, we are obliged to omit, under this head, the author's lively and very happy enumeration of the promises here referred to.



State, a Presbytery, or a Synod, as shall be judged most conducive to its activity and efficiency. The objects of all such Societies should be to raise funds to furnish, first, all needed aid to the destitute within their own limits, and secondly, to aid the parent Society in extending the Gospel to communities still more needy. To accomplish these objects most effectually, it is important that each Society be so small in extent of territory that its Committee or Executive Board may have a competent knowledge of the claims of the destitute within its limits, while it should be sufficiently large to furnish a field for the operations of an Agent, for the collection of funds, the formation of subsidiary organizations, and to act as its organ of communication with the parent Society. For this last purpose, it is judged expedient that, in all cases, where the Auxiliary Society is sufficiently large to employ a permanent Agent, he be also its Corresponding Secretary.

[The form of Constitution recommended to the adoption of Auxiliary Societies is published in the Reports of the A. H. M. S. and has been already so extensively circulated that it is deemed unnecessary to repeat it in this work. The article relating to funds is as follows: viz.]

**ART. 5.** The annual receipts of the Society, after defraying incidental expenses, shall be paid over to the Treasurer of the parent Society, with directions as to the section of country in which it shall be expended in Missionary labor, should the Board deem it important to give such directions.

#### STIPULATIONS.

For the purpose of producing uniformity in the operations of all Societies, Auxiliary to the A. H. M. S. and the better to secure to each the control of its funds and appropriations, the following resolutions are recommended to their adoption; and the Executive Committee will engage, with every Auxiliary adopting them, to perform the stipulations which these resolutions require of the Parent Society; provided the proposed limits of Societies requesting to become Auxiliary, on this plan, be such as, in the opinion of this Committee, will facilitate the operations of the parent Society within the same; and provided these engagements having been formed with the Missionary Society of a State or a Synod, shall not be so construed as to debar this Committee from the liberty of co-operating, in the same manner, if desired, with any County, Presbyterial, or other Society within its limits, acting independently of said larger Society.

#### RESOLUTIONS,

*Recommended to the adoption of large\* Auxiliary Societies.*

1. This Society shall pay over to the Treasurer of the A. H. M. S. the whole of its

income, from time to time, deducting incidental expenses; *provided* however, that the permanent fund† of the Society shall forever remain, as to the power of investment, &c, under its own control—and *provided* also that the whole, or any part of said income, having been reported, as subject to the order of the Parent Society, shall be allowed to remain, if requested by the Directors of this Society, in the Treasury of the same, for the payment of Missionaries and Agents, as hereinafter stipulated.

2. The Parent Society shall allow to this Auxiliary, the right to appoint, and pay Missionaries within the limits of to any amount, not exceeding the above-named income; *provided* that all appointments of Missionaries by this Society, shall be made in the manner following, (viz.)

A sufficient number of blank Commissions shall be furnished to this Society, by the Executive Committee of the parent Society, signed by the Chairman and Corresponding Secretary of the same, which shall be filled and countersigned by the proper officers, and issued on the responsibility of this Society.

3. All Missionaries shall be paid from the income of this Society, in the manner following, (viz.) The Directors of this Society having reported the income or receipts of the same, to the parent Society, and having requested that so much of the income so reported, as they shall deem necessary to answer the engagements of this Society, may be retained for that purpose, the Executive Committee of the parent Society shall, in answer to such request, and without delay, direct the Treasurer of the same to issue an order to the Directors of this Society, to retain the whole or such portion of the said income, as shall have been thus requested, for the purpose of paying the same, as it shall become due to Missionaries appointed by this Society, under Commissions from the parent Institution.

4. Should appropriations of aid be needed, within the to exceed the amount of the income of this Society, such appropriations shall be made directly by the parent Society, on the sole responsibility of the same, *provided* however, that in all such cases, the advice and recommendation of the

port a large number of Missionaries, and who on account of their distance from the seat of the Parent Society and the large amount of their business, apprehend inconvenience and difficulty in transmitting their receipts to New-York. This apprehended difficulty may all be avoided by the above stipulations, while the commissions for the Missionaries of the Auxiliary, being lodged with its own officers, may be issued with convenience, and their payments promptly made without the necessity of communicating with the Parent Society in each individual case.

But in most cases, where the limits of the Auxiliary extend only over a county or any small section of country, and its Missionaries are few and its receipts small, the expediency of adopting these resolutions, in form is doubted. The income of such societies may be reported and held subject to the order of the Parent Society, and their missionaries may receive their commissions directly from this committee and be paid by individual orders on the Auxiliaries

\* These resolutions are intended especially for the adoption of State and other large Societies, who sup-

† Societies which have no permanent fund will, of course, omit this stipulation in adopting these resolutions.

Directors of this Society shall be previously obtained.

6. This Society shall be governed in its appropriations, by the general principles, which govern the appropriations of the parent Society.

6. This Society shall appoint no Missionaries or Agent, out of the limits of

7. Agents for the collection of funds, for this Society, may be appointed by the Executive Committee of the parent Society, with the recommendation or consent of the Directors of this auxiliary, and all Agents so appointed, shall report the amount of their collections, both to the auxiliary, and the parent Society; and each agent so appointed, shall receive his compensation from this Society, in the same manner that the Missionaries of the Society receive theirs.

#### *Reasons of the foregoing Recommendations.*

The above resolutions are in accordance with the spirit of the 8th article of the Constitution of the parent Society. They have been already adopted by the New Hampshire Missionary Society, the Vermont Domestic Missionary Society, The Hampshire Missionary Society, Mass. and substantially by a number of other Societies, as the basis of their Auxiliary connection with the A. H. M. S. In recommending the same to the adoption of Societies which may hereafter become auxiliary, the Executive Committee of the Parent Society are influenced by the following considerations:

1. Wherever these resolutions are adopted, they will bring the influence of the Parent Society to act on its Auxiliaries in the matter of raising funds, and thus a principle distinctly avowed in the formation of the national institution will be most securely guarded, viz: *That local societies should not be superseded, nor impeded in their operations, but strengthened and stimulated.* On this plan the Agent of each Auxiliary will also be the Agent of the Parent Society, and by keeping advised of the operations and necessities of the latter, will be able to acquaint each congregation which he may address, with what the whole country is doing; and the influence of example will be fully felt, while the great national object, by being presented as *one and undivided*, will assume an importance as much superior to that exhibited by the separate claims of a local Society as the wants of the nation are more extensive than those of a single state or county; and it is found that when facts are presented as the ground of appeal, Christians and patriots are every where disposed to contribute in proportion to the magnitude of the work to be accomplished by their beneficence. In this way the resources of each local society may be greatly increased by a connexion with the National Institution.

2. By these stipulations, each auxiliary Society is left to the independent and unembarrassed exercise of all its rights in the business of appropriating its own funds to the relief of the needy within its limits, while it secures to itself the additional advantage of

directing other appropriations made by the parent Society within the same bounds. And this is an advantage which will be very gladly yielded to Auxiliaries, whose knowledge of the work to be done within their own limits, is in all cases much more minute and particular than can be possessed through the medium of correspondence by the National Institution.

3. These stipulations, wherever they shall be adopted, will put it out of the power of the National Society to contravene the wishes of those whose business it is to manage the affairs, and guard the purity of the churches, in the different sections of our country. It can plant no missionary in stations yielded to the supervision of an auxiliary Society, without the approbation of the same, and when a missionary or agent shall cease to be approved by the Auxiliary, the Parent Society will be bound to recall him or withdraw his support. Thus the National Institution claims to be the servant of the churches wherever it may be permitted to act in the benevolent work for which it has been formed and sustained. It pretends to no ecclesiastical authority. It interferes not with the discipline nor the peculiar views of any section of the church, but desires to act through its Auxiliaries, and to be directed in its operations by their united counsels. It will aid feeble Congregations in the support of such ministers only as shall have been approved by the Ecclesiastical bodies with which they are connected. This Society has no charter, and no funded property. It has its being only in the confidence and co-operation of the Christian public, and should it ever, through unfaithfulness to its trust, cease to deserve these, its Auxiliaries may withdraw them, and the National Society must cease to exist.

4. The effect of this whole plan, should it become universal in the churches represented in this Society, will be the same which was contemplated in the formation of the National Institution.

It will prevent the interference and cross-action of a number of independent Societies, occupying portions of the same field without concert and without agreement. The State, Presbyterian, and other local Societies will be confined in their appropriations, each to its own limits, and as fast as they are able, they will supply their own destitute, while the National Society, gathering strength from the increased resources of its Auxiliaries, will be the *servant of all*, in conveying their surplus charities to the new and increasing fields of desolation in our frontier settlements. For this service the National Society, sustained by the co-operation here recommended, will possess peculiar advantages. Its office will be the centre of intelligence on the subject of Home Missions, and the medium through which the numerous local Societies may communicate with each other. And what gives life and energy to this whole system is, that the National Society thus sustained, is enabled to employ permanent officers, and be in effect *constantly in session*. This is an

advantage which can be enjoyed by no local Society, but which is indispensable to the prompt and successful prosecution of the work of Missions on a field so extensive and diversified as remains to be occupied in this country.

This plan is also suited to produce a uniformity of operation, and the Missionaries of the Auxiliaries being also the Missionaries of the parent Society, will be reported as such in our annual alphabetical list, with appropriate marks to denote by what Auxiliary Society they have been supported. Thus the influence of each Auxiliary will be embodied, and an annual Report presented which will embrace the doings of all; the local Societies will be no longer regarded as rivals of each other, but fellow-labor-

ers in the same field, and their Missionaries as belonging to the same family.

#### SMALLER SOCIETIES.

Within the limits of each larger Society there should be organized Auxiliary Societies, or Associations. Of these Associations, it is recommended that there be formed two in each town, parish, or congregation; the one composed of *males*, and the other of *females*; and that they adopt the Rules for the government of Church or Congregational Associations, or Societies for Home Missions, as published in the Appendix to the First and Second Reports of the A. H. M. S. unless some other form of organization should be deemed preferable by the larger Society.

### Correspondence of the Society.

#### FIELDS OF PROMISE AND APPLICATIONS FOR AID.

INTERESTING FROM THE BORDERS OF THE NORTH-WEST TERRITORY. *A Missionary wanted.*

The following particulars are from the pen of a highly esteemed correspondent, well known in this city, now resident at the Lead Mines, near the north line of Illinois. His character for integrity and good judgment, and his acquaintance with the country, entitle his statements to entire confidence. We pray the Lord of the harvest to furnish an able and faithful Minister of Christ, whom we may send to this interesting and important station. We wonder that no man of talents and piety and devoted zeal has yet appeared ready to go, and bless so many thousands with the words of eternal life.

*Extract of a letter, dated, Galena, April 26, 1828, to the Corresponding Secretary.*

Galena is situated on the west bank of Fever River, (proper name, Riviere auFievre,) three miles east of the Mississippi, between 42° 30' and 43° N. latitude. It has not yet been determined whether it is just without the northern bound of Illinois or not. It is not, however, far from the line. The number of inhabitants is estimated to be from 1200 to 1500; the former is probably the most accurate. It is supposed two-thirds of them have emigrated hither from various parts of the U. S. and the remainder from Ireland,—the last are mostly catholics—the others, who profess to be any thing, are various; but it is thought that a majority of them would prefer a Clergyman of the Presbyterian denomination.

The place derives its importance entirely from the extensive and rich mines of lead ore in the vicinity. The U. S. Agent, I am informed, reported the quantity of lead made at the different smelting establishments situated within 20 miles of this village, at 5,000,000 pounds; most, if not all, of which was shipped from here, and the value of which was not less than \$200,000. It is estimated that the quantity this year will be nearly doubled. The diggings, or mines,

are scattered over the whole country, and from one to forty miles distant from this, in which there are now employed from 6 to 7000 persons. Every steam-boat brings large numbers, and it is thought, by the month of July, the number will be increased to near, if not quite, 10,000.

There are none of the external or public means of grace here, either in town or country. There was at one period a Catholic priest here, and last summer a Methodist clergyman for a short time. I have been much occupied since my arrival, and have not yet been out in the country, and but little about the town. But you can readily imagine what the situation of the people must be, in a moral and religious point of view, from what I have now said. The Sabbath is not much regarded in the village; the miners do not generally work on that day—I fear, not out of regard to it.

The number of families in the village is estimated at 100 to 150; the number of children is small in proportion; I am told, not exceeding fifty. There is no school here at present. There was one last summer of about 30 scholars.

I am informed there are a number of persons in the village who are desirous of having a Clergyman settled here. There is no place of public worship yet erected; though the subject of erecting one has been in agitation for some time. But no measures have been taken to accomplish it. There are some few pious persons in the place, and a number of others friendly to religion, who, I have no doubt, if they had a sensible judicious Clergyman to advise and instruct them, would be disposed to co-operate in any measures calculated to improve the condition of the people.

There is a subscription now in circulation to raise a support for a clergyman. Two names are down for \$125; and as far as I can judge there will be enough raised to support a man one year, at least.

There will be a difficulty in obtaining a proper place for meetings, as the houses are



most of them built of logs and very small. But it is thought this difficulty may be overcome by erecting a temporary building, which could be done in a short time.

I need say nothing to impress upon your mind the importance of this field for the preaching of the gospel. The present population is small to what it will be in a few years. The whole country east of the Mississippi, from the mouth of the Rock River, to the Ouiscousin, is full of Lead ore, and from what I learn, the excavations have but just begun. You can form some idea of the rapid growth of this country from the fact, that, two years since, the population of this place did not exceed fifty souls.

I am diffident in expressing an opinion as to the requisite qualifications of the minister whom you may send to this field, but from your knowledge of the character of the people, you will doubtless think it desirable to send one of some age and experience in the ministry.

In residing here, a person must undergo much privation for a few years, or until the country becomes more settled. His fare must be plain, much of the time salt provisions, and few or none of the luxuries of life. The climate, in the country, is healthy, and the village cannot be called *unhealthy*; but, like most newly settled places, is subject to fever and ague, and bilious fever in the au-

the circumstances of this country, at present imply.

The Geographical position of this country, in the centre of the "Valley of the Mississippi"—her uncommon commercial facilities, and natural advantages—the enterprise, and sagacity of her even uncultured inhabitants—and the exhaustless, and still increasing wave of emigration, that unceasingly rolls upon her shore—all concur of rendering it probable, that the most sanguine expectations that have been formed respecting the future wealth and population of this country, will be surpassed, at a period not very distant. Now it becomes a question of the last importance—shall this infant Hercules hereafter exert the stupendous energies, to which he is destined, in doing mischief; or in promoting, and upholding the great interests of Virtue and Religion? Much, indeed, all, (under God) depends on his moral training—his religious education. The present population of this remarkable country, must have the Gospel *ably*, as well as faithfully preached to them. The religion of Christ must be put on a solid, and permanent basis—on a commanding vantage ground; or iniquity will in a short time prevail, and bursting over the feeble barriers now opposed to its progress, deluge a vast surrounding region. Under such circumstances, and with such prospects before us, I humbly conceive, we should not hesitate to make unusual efforts, and sacrifices: nor should we so much regard present circumstances, as the future incalculable advantages we may secure, and the enormous evils we may avert, by our labors in this very interesting and important field.—I feel encouraged to say that in some instances, good has already been effected, and evils held in check, through your instrumentality. But the means heretofore employed, have been altogether disproportionate to the demand.

At present, to say the least, six additional missionaries are sorely needed, two in the country South, and four North of the Missouri, as to their particular location, they may be advised on their arrival, or when we shall hear of their intention to visit us.

#### MORE MISSIONARIES NEEDED.

*From a Correspondent in St. Charles County, Missouri, dated April 26, 1828, to the Corresponding Secretary.*

Perhaps in no part of the Union, is the patronage of your Society more essentially needed, than in this country. A large proportion of our emigrants—and that too of the most respectable and influential class—have never, either before, or since their removal into this State, been duly impressed with the great importance of sustaining religious institutions. A very large majority of our people, are quite poor, and destitute of the means of rendering assistance of this kind. The numerous, urgent, and engrossing arrangements, and exertions incident to early settlers in a new country, are altogether unpropitious to the support of Gospel institutions. Add to the above causes, the circumstance, that private misfortunes, and calamities are extremely frequent, and present very strong claims on the sympathy, and benevolent interposition of the Public; and I will be excused in observing, that to the great credit of the people of this country, such claims are not presented in vain.

But I feel confident, that no portion of our country presents a more important field, for missionary exertion, than this. The amount of good which you have the prospect of accomplishing, must far over balance the peculiar difficulties and burdens, you will have to encounter, which, as I have stated above,

#### REVIVALS AND GREAT NEED OF MORE LABOURERS IN OHIO.

*Extracts of a letter from the Rev. J. Little, to the Corresponding Secretary, dated Granville, Licking County Ohio, May 20, 1828:—*

Dear Sir,

By looking at my name, you will recollect that I was once a Missionary of your Society. I am now established in a town that affords me full support. But still I feel deeply interested for Domestic missions; and such is the famishing state of the surrounding country, that I feel compelled to beg my people to give me up, now and then a day, to preach abroad. My people at present enjoy a revival. Within a few months we have heard of 40 or 50 converts within the

limits of the parish. Between 70 and 80 attended the inquiring meeting this week.—Four other townships in the county have revivals. This county has 25 townships and 24,000 inhabitants.

Beside myself we have one ordained minister and one Licentiate, with another minister, who sometimes preaches in the county. These are all of our order that supply this 24,000. We have a very rich soil which will eventually be an immense population.

There are scattered through the townships many professors of religion who have left eastern churches. They look back and weep when they remember Zion, but despair of ever seeing *the wilderness blossom as the rose*. They are dropping into the grave, one after another, and their children are wandering away from the habits of their ancestors and are becoming satisfied with those systems which flatter the conscience and destroy the soul. This week I assisted in the formation of a church; and was surprised to find so many professors of religion to rejoice. What I have said of this county is to a greater or less degree true of many others.

I will add one thing more. There is in this country, a great disposition to hear preaching. People will not only travel great distances but they will often stand through the whole services around the crowded house, and do it without impatience. This is not only true in this county but others.

From my acquaintance with different preachers and places, I feel justified in saying, that sound learning in the scriptures has power here as well as in the older states; talents and piety united, do as much for God here as there. And what is more, the same amount of exertion here with an ordinary blessing, will produce twice the effect.

This state is now ready to form a character, and it is painful to see what it is likely to be without the exertions of the pious.

#### SABBATH SCENES IN A DESTITUTE REGION IN PENNSYLVANIA.

*Extracted from an Application for a Missionary.*

About two years ago, a Mr. B——, moved into S——, a destitute neighborhood of large extent lying near the foot of the Laurel Mountain. The whole region being destitute of preaching, and finding no one

to join him in social meetings on the Lord's Day, he proposed a Sabbath School, to be held in Col. M.'s barn, and word was sent to the neighboring inhabitants to attend. Col. M. (not a professor) and Mr. C. a Baptist, united in the undertaking. At the time appointed, the threshing floor and barn-yard were thronged with men, women, and children, and all appeared solemn and orderly. There were 70 children present, some of whom had travelled nine miles to reach the place, and many from three to six miles. The school was held in the barn, and a prayer meeting in some dwelling, every Sabbath, after the close of the school. We attended several schools and meetings that season, and witnessed manifestations of great interest on the face of the assemblies. The school has been dismissed in the winter, but prayer meetings have been continued almost without exception, every sabbath for two years past. The last summer, in pleasant weather, the schools were held in the woods, the seats being prepared by cutting down trees and hauling them together for that purpose. The schools will average 50 scholars and are divided into little classes with their teachers at their head, Mr. B. and Mr. C. superintending, and Col. M. taking minutes of the whole. The business of the day is opened and closed with religious exercises, in the presence of a large number of spectators, who seem to listen with solemnity and interest.

Col. M. has informed us that before the school was commenced, those who are now engaged in it, both teachers and scholars, were accustomed to spend their sabbaths in hunting, fishing, and idle rambles. Now they are decently convened in their prayer meetings, and some of them deeply concerned in view of their sins. Could you witness their tears, and hear their sighs, and see their profound solemnity, you would say with us, surely this people need some one to break to them the bread of life.

There is also another church near that place which lies almost in ruins. Fifteen or twenty years ago, they had preaching every fourth Sabbath; but since that time, have been destitute. The consequence is that one Elder and three other members are all that remain. O that this long desolation might be visited by a faithful minister of the gospel. Here is a large field, the inhabitants of which are not gospel-hardened, as some call it, but sit in darkness waiting for the light of life. Do come over to their help; and may the Lord bless your labors of love to the perishing sons of men.

### REPORTS OF MISSIONARIES & AUXILIARY SOCIETIES.

#### *Extracts of a Letter from Illinois.*

The Rev. J. M. Ellis, our Missionary at Kaskaskia, Illinois, was requested by the Executive Committee, in the early part of the last winter, to make a tour through the Northern Counties of that state, to preach in destitute places and report to the Society such facts as might be useful in directing their appoint-

ments there. The following is extracted from his report, dated, April 1, 1828.

Jan. 1. Preached at Edwardsville. The Presbyterian church there needs very much an active Pastor. Little at present can be done for his support by the people.

Jan. 6. Carrolton, Green County. This,

is one of the three most important counties in the state in population and Geographical situation; a few Presbyterians, 20 perhaps are in a church, weak and feeble and faint. Intemperance is prevalent. Bible Societies, Tract Societies. Sunday Schools &c. will soon be extinct, unless a missionary, a faithful humble and active missionary is sent to be with them. I told the people of your society, and its object, and gave them what encouragement I could, and this relieved their drooping spirits a little; but they must have something more. The people are poor and the gospel should be preached there.

Jan. 13. Preached in Jacksonville, Morgan County, Sabbath and week day as in Greene. Morgan is an interesting county. There is a little church in it, trying to do what they can, and with good prospects.—Were deeply interested to learn the object of your society, and will I doubt not become auxiliary to it, with the design of co-operating with you in building up the walls of Zion.

Jan. 20th. Springfield Sangamo County, audiences full and attentive. When I enquired whether any Presbyterian church existed here, none could tell me. During the two weeks spent here however, a church of about 20 members was formed to which additions have since been made. The time spent in this place was highly interesting. The deep feeling of satisfaction, and the pleasant hope that appeared in the church, now gathered from their dispersion as sheep that have no shepherd, the recollection of former years when they dwelt near the ark of God, and now that a table is spread for them in the wilderness—it was a day of rejoicing and hope. I had travelled from two to eighteen miles, into different settlements, finding one here and another there, and still heard of others who lived too insulated from the town to receive timely intelligence. A venerable lady, the widow of Dr. John Smith formerly President of Hamden Sidney college, was present at the formation of the church. "When I came to Edwardsville," said she, "ten years ago, no professor of religion that I could find, lived in the place, and for 18 months no sermon was preached there. I lived to see a church formed of 9 members, and increased to thirty, and blessed God for the sight. I came to Springfield a few months since, and could not learn whether any Presbyterian church were in the place or not.—It was a dark day, and now to see the sun breaking thro' the cloud all at once, is almost too much to realize." In the course of the conversation she remarked that of all her trials since she came to this western country, none were to be compared with living without a pastor over the church.

For myself I can say that I have rarely felt a richer degree of satisfaction than that experienced with these people of God at the time of forming that little church.—It has cheered the gloom of many an hour when

riding across the prairies during this winter of unparalleled rains.

In passing from Springfield to Hillsboro, Montgomery Co. I swam two creeks with my horse, in the winter season. But this should be no terror to the missionary coming from the East. This and all other like trials and exposures to which he may be subjected occasionally, are no more than lawyers and judges and all men of business are equally exposed to; and if he cannot do as much for the *souls of men*, how can he be called a missionary of the cross? It will be a satisfaction however to know that these, and all similar hardships arising from the new state of the country are fast decreasing, as the roads and bridges are improved and the settlements increase in population—Montgomery is a new county, but its prospects are good.

On returning to Kaskaskia, was highly gratified to find that brother H. had preached with acceptance to the people here. Our last communion season in Kaskaskia was an interesting occasion. Two were added to the church on profession, and we have had no communion without the addition of one or more, and I trust of such as will be saved and from March 9th to 16—on my way to presbytery at St. Louis, held two days meeting with the destitute church at Shoal Creek, and Collinsville, administered the sacraments in each place and formed a church in Montgomery County, (Hillsboro.) In all these places there are circumstances of hope.—But sir, you know what must be the state of churches without pastors—Sheep without a Shepherd. These occasional visits can a little strengthen the things that remain and which, without them, would perhaps entirely perish. What shall we say, dear brethren, to the voice of individual christians who have been weeping in secret places over the desolations of Zion and praying us that we would come over and help them, and form them into a church. Shall we do it and leave them still without a pastor, again to crumble away and perish—or shall we tell them—or *can* we tell them that they may *expect* aid.—What shall we tell these brethren, these bone of our bone and flesh of our flesh, who have none to break to them the bread of life and live far from other churches?—But brethren, send humble, unambitious men,—men of apostolic spirit in self denying labor and suffering.

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#### RHODE ISLAND MISSIONARY SOCIETY.

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We are gratified to inform the friends of Home Missions that a union has recently been formed between this Society and the A. H. M. S. The annual meeting of the Rhode Island Missionary Society was held in Providence on the 12th of June, at which the Rev. Dr. Spring and Peter Hawes Esq. of this city were present as delegates from the Parent Society. The objects of the A. H. M. S. were fully developed by these gentlemen, and were received with



christian candor and kindness. The meeting appeared to be one of the most interesting ever held by that Society. The efforts of gentlemen connected with the Society, assisted by the delegation from New-York, obviously gave a fresh stimulus to the spirit and operations of this institution. At this meeting it was resolved that the Missionary Society of Rhode Island become auxiliary to the A. H. M. S. upon the principles of the 8th Article of the constitution, and particularly as developed and illustrated in the resolutions and stipulations contained in the Second Annual Report, and republished at page 44 of this No. of the Home Missionary.

*From a Missionary in Onondago Co. N. Y.*

The church which was organized two years ago, in this village, embraces now 64 members, and the change which has been effected in the manners and habits of the

people is too great not to be noticed, and too important not to claim from us a hearty acknowledgment of the divine goodness.

Previously to my coming here, a sabbath school had been organized, consisting of perhaps 30 scholars. The school now belonging to this congregation probably embraces a hundred scholars.

The monthly concert had never been observed here. We have now the pleasure of transmitting to the Treasurer of the A. H. M. Society, in addition to a former contribution, \$17, 88, received at those meetings.

No Bible Class had been organized. The institution is now in a flourishing state, both in my own, and in the Baptist congregation.

Two years ago, and no Missionary, Bible or Tract Society, existed here, and I do not know that one cent had ever been expended for these objects. In the course of this period, considerable has been done in each of these departments.

## PRESBYTERIAN CHURCHES IN INDIANA.

From a "Brief history of the Presbyterian Church in Indiana," which we named in the last No. of the Missionary, (page 28,) we extract the following interesting particulars.

This history, in the language of the Committee of the Synod of that State, in whose name it is published, is designed to encourage the hearts, and strengthen the hands of Christians in our land. The hope is entertained that, when they see what the Lord has done for us in building up his Zion, they will take courage and press forward in the work of the Lord; and feel that gratitude to the great Head of the Church, which becomes those who are so highly favored.

A particular account is then given of the origin, formation, and present condition of each church in the State, from which we may hereafter make out a statistical table for the use of our readers.

From the whole, it appears that, as early as the year 1804 and 5, short missionary excursions were made in that State, by members of the Transylvania Presbytery, Kentucky. The first Presbyterian church, (and, it is believed, the first Protestant church,) constituted in what is now Indiana, was formed in the region of Vincennes, Knox county, in 1806. The first ordination of a Presbyterian clergyman in that State; was that of the Rev. George Bush, at Indianapolis, which took place March 5, 1825. The whole number of Presbyterian churches now in the State is more than 50, and the number of ministers and licensed preachers about 20. These are divided into three Presbyteries, which, together with the Presbytery of Missouri, (including the State of Missouri and the western part of Illinois,) constitute the SYNOD OF INDIANA. From the history before us, we extract the follow-

### REMARKS.

By comparing this brief history of our Church with the growth of our State, we find, that in 1810, when the population of Indiana was estimated at 24,000, we had one preacher and one church, containing about forty or fifty members. In 1815, when the population was 68,780, we had three preachers and four churches, containing probably eighty members in all. In 1820, when the population was 147,178, there were six preachers and about twenty churches, (including the whole state,) containing about six or seven hundred members. And in 1825, when the number of inhabitants was computed at 250,000, there were fifteen preachers, (including two within the bounds of the Synod of Ohio,) and about fifty churches in the whole state. From thirty-nine of those churches reports were received by Presbytery in October, 1825, presenting an aggregate of 1542 members, of whom 292 were added during the preceding year. We may therefore safely estimate the whole number of communicants in the state, at that time, to have been between 16 and 1700. From reports of thirty-three churches in the state of Indiana, which were made in October, 1827, there appear to be 1520 members in communion, in those churches, 184 of whom were added the preceding year. We may therefore estimate the whole number of communicants at present in the state of Indiana to be about 2,000. From reports made at the same time it appears, that the whole number of communicants in the churches of Illinois and Missouri, is something less than 1000.

From the rapid emigration to our state, might naturally be expected, that a considerable proportion of the additions would be by certificate; but, upon examining the records of several churches, it appears that a

safe estimate would be, that from one half to two-thirds are added on examination.

On the subject of "the means by which, under God, these churches have been planted and watered," the Committee remark,

It will doubtless be interesting to many of our readers to learn by what means this rapid multiplication of churches, and increase of members have been effected, in a region of country so recently the abode of "savage beasts and more savage men."

After an account, in detail, of the labors of the ministers of that state, from the beginning, it is added,—

From this brief view it is manifest that the church of Indiana is deeply indebted to the Christian benevolence of distant societies. Of these the Connecticut Missionary Society seems to have the first claim. Her mission-

aries have been found among the first heralds of the cross in these western wilds, and for whole years together have they prosecuted their arduous labors, amid perils and privations innumerable. And, with a perseverance that never tires, is her hand stretched out still for our encouragement and support. To the Board of Missions under the General Assembly are we much indebted. Frequently has the solitary exile from Christian privileges been cheered by the transient visit of their missionary. It is to be lamented, however, that from the brevity of the commissions given by that body, and the extensive field of operations which they embrace, the good effected has been by no means proportionate to the time and treasure expended. Recently the Domestic Missionary Society of New-York, which has now become the American Home Missionary Society, has extended its benevolent efforts even unto us. Several of its missionaries are already stationed within the bounds of Indiana.

### *The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from May 15th, to June 14th, 1828.*

Albany, New-York, Cornelia P. Van Rensselaer by Hon. Stephen Van Rensselaer.	20 00	Lang, Turner, & Co.	30 00
Bennington, Vt. from Ladies there, by Mr. Safford.	24 52	Do. Male Assoc. in Cedar-st. Ch. by Thomas Masters, viz. Wm. W. Chester Life Director \$300, Charles St. John \$5, George Griswold \$5, Henry C. Mudge \$3,	313 00
Cairo, Green Co. Aux. Soc. by Rev. D. Beers.	12 23	Do. Mon. Con. Coll. Cedar-st. Ch. by T. Masters.	10 17
East Attleborough Ms. Fem. Benv. Soc. to constitute Rev. John Ferguson, life Member.	30 00	Do. John McComb, Life Member.	30 00
Fairfield, Herkimer Co. N. Y. Abijah P. Cummings.	1 00	Do. Arthur Tappan, donation.	100 00
Fairvale Fem. Miss. Soc. Granville, N. Y. by Rev. Amos Savage.	8 00	Otisco, Onondaga Co. N. Y. Fem. Miss. Soc. by Rev. R. S. Corning.	31 00
Jamaica, L. I. Dr. Nathan Shelton.	20 00	Poundridge, New-York, a Fem. Friend, by Peter Hawes.	5 00
Lewis, Essex Co. N. Y. Th Coll. by Rev. Silas Wilder.	1 50	Reading, Ms. South Parish Fem. Cent Society \$27,72, Maternal As. soc. \$2,50 to constitute Rev. Jared Reid, Life Member.	30 22
Lexington, Green Co. N. Y. Presb. Ch. by Rev. Dr. Porter, Catskill.	21 46	Reading, Pa. Samuel Baird by Rob. Ralston.	3 00
Lowell, Ms. Ladies of the Cong. to constitute Rev. Geo. S. Beckwith a Life Member.	30 00	Skeneteles, N. Y. Miss M. Sherwood.	3 00
Middletown, L. I. Rev. Ezra King.	2 00	Somers, N. Y. Fem. Miss. Soc. by Rev. G. H. Griffith.	6 62
Do. Friend of A. H. M. S.	1 50	Weymouth, Mass. South Parish, Fem. reading and religious charitable society, by Miss Lydia Pratt, Treas.	21 35
Montrose, Pa. Wm. Jessup, donation	5 00	Wilmington, Del. 2d. Presb. Ch. Mon. Con. Coll. by Rev. E. W. Gilbert.	85 00
Mooers, N. Y. Collection.	2 90	Woodbury, N. J. Mon. Con. Coll.	10 00
Do. Mrs. M. L. Churchill, donation	1 00	Subscriptions to "Home Missionary."	200 00
New-York Mon. Con. Coll. in Allen-st. Church.	8 63		
Do. Fem. Assoc. in Bleeker-st. Ch. by Mrs. Roosevelt.	91 00		
Do. Mon. Con. Coll. do. by M. Wilbur.	10 00		
Do. Wm. Cahoone, Life Member by			
			TOTAL \$1169 10

### AN APOLOGY.

We regret that in the excellent Address of the Rev. Mr. Green, published in our last, the Editor being providentially prevented from examining that proof in person, as he it accustomed to do, several typographical errors occurred in a part of the edition, which we think it our duty to note in the following

#### ERRATA.

- Page 26, column 1st, line 30th from the top, for *desire*, read *design*.  
Do. do. do. 2d, line 21st for *humanity*, read *humility*.  
Do. do. do. do. line 32, for *gain* read *give*.  
Do. 27, do. 1st, line 18, for *errors* read *error*.  
Do. do. do. do. line 7, from the bottom, for *Sir*, read *So*.  
Do. do. do. 2d, line 7, from the top, before *almost* insert *able*.  
Do. do. do. do. line 17, for *vexations*, read *exertions*.  
Do. do. do. do. line 2, from bottom, insert *Sir*, before *I seem to see*.

# AMERICAN PASTOR'S JOURNAL,

OR

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS AND STRIKING FACTS,  
FURNISHED CHIEFLY BY CLERGYMEN.

## RECOLLECTIONS OF THE LATE DR. HENRY.

*To the Editor of the American Pastor's  
Journal.*

SIR:

The following facts relative to the early history of the late lamented Thomas Charlton Henry, D. D. may be interesting and useful to the readers of your Miscellany.

In the winter of 1811, a licentiate, who had recently completed his studies at the Theological Seminary, at Andover, took a journey to the South for his health. A friend gave him a letter of introduction to Mr. Alexander Henry, of Philadelphia, in whose family he was hospitably entertained. His son Thomas had left college, and had returned home to engage in mercantile pursuits. The father stated to his guest that he had desired above every thing else, in relation to this son, that he might become a faithful Minister of the Gospel. "O," said he, "I have dedicated this son to the Lord, and if he would grant my desire, that my son might become a pious devoted minister of Christ, I would be willing that he should labour among the poor, or spend his life as a missionary to the heathen. I would be willing to support him all his days, if necessary. But, alas, I almost despair of ever having the desire of my heart gratified. My son shows no seriousness—he is gay and unstable. I sent him to college, but he has returned home, and I know not what more I can do for him."

The son exhibited marks of genius, which, if sanctified, might fit him for eminent usefulness in the church of Christ. This fact, together with the ardent piety and heart rending solicitude of the father, made a deep impression upon his guest, whose advice was solicited. After considerable deliberation, the guest advised that young Thomas be sent to Middlebury college, stating as a reason that there were fewer temptations to youth there than in most places where colleges are established; that the village was distinguished for good morals and piety, and that the same was true of the faculty of the college. The father concluded to make one more effort, and the son consented to go. His guest wrote letters to a few pious and distinguished individuals, stating fully the feelings of the father and the character of the son. A lively interest was thus excited in the breasts of some of the faculty and trustees of the college in behalf of young Henry. Under these circumstances he resumed his studies, and during a revival of religion in the college, this child of so many prayers and tears, became, as was believed, a subject of grace. He entered warmly into

the work of seeking the salvation of his fellow students, and others. The guest who was hospitably entertained at the house of his father, soon after settled in the western country, and never saw young Henry from the time they parted at his father's house, until, on his journey to Kentucky as a missionary, Henry called on him and preached on the Sabbath in his pulpit. The feelings excited in their bosoms at this second meeting can be better conceived than described. After preaching on the Sabbath they went together to attend a meeting in the neighbourhood, among a plain people, where some religious excitement existed. Here Mr. Henry addressed the assembly in a familiar extemporaneous discourse, in which he seemed to have excelled and been greatly blessed in the course of his succeeding ministry. The audience were melted into tears, and some lasting impressions were made, the fruits of which will not be known till the judgment. After spending a few days together, these two friends parted to meet no more, until their Lord shall call them before him to give an account of their stewardship.\*

### REMARKS.

1. The preceding facts afford encouragement to pious parents to persevere in prayer and Christian exertion for the spiritual good of their children, however fruitless their past efforts may have been, or however dark or discouraging the providence of God may still appear. Great trials furnish opportunities for the exercise of great patience, self-denial and faith. Had the father of young Henry felt less solicitude for the spiritual welfare of his son, a false delicacy might have prevented him from disclosing his own feelings or the foibles of his child to a stranger, and consequently from receiving that counsel, which, under God, seems to have been connected with the conversion and future usefulness of the object of his untiring solicitude.

2. The preceding facts strikingly exhibit one important feature of divine providence; viz. that great events are connected with apparently small and trivial causes. A letter of introduction and the hospitality of the father of young Henry, were followed with blessings to both father and son, and to the world, which the light of eternity alone can fully develope. We know not but a word of Christian counsel, or the smallest deed of Christian kindness, may, in the wonderful chain of events, under the superintending

\*The Rev. Dr. Henry died in Charleston, S. C. Dec. 1827. His character, and the happy manner in which he left the world, are known to most of our readers.



providence of an all wise God, be followed by the conversion and salvation of thousands.

3. These facts also strikingly exhibit the importance of placing our colleges and seminaries of learning, under the direction of pious, as well as learned men, who will watch with more than paternal solicitude over those who are committed to their instruction. In a wayward youth, under the training of such men, God may be preparing an Edwards, a Whitefield, a Brainard, a Mills, a Payson, or a Henry, to be a blessing to the church, and a light to the world.

#### THE FAVORED GUEST.

#### PREVALENCE OF A MOTHER'S PRAYERS [Furnished by Clergyman.]

Mr. Editor.

While in the service of the American Home Missionary Society, in the town of —, in this state, (N. Y.) I became acquainted with a family, whose history may interest the readers of your valuable paper. The number of the family was seven, viz. the father, mother and five sons. The first four of the sons were between 14 and 22 years old. Of this family the only individual who professed religion was the female head, who had for several years been an ornament to the visible church. Soon after making a public profession of her faith, she felt it to be her duty, and a most precious privilege, to dedicate her children to God in baptism. She led them to the altar, and the emotions of her soul were unutterable. Her melting heart went up to God in supplication for his blessing on herself and her offspring. Fervent ejaculations, like the following ascended from her anxious spirit. "O Lord, give me grace to perform the conditions of this covenant into which I am now entering. Enable me to train up for thee my dear children, which I now bring into thy temple to dedicate to thy service. Help me to instruct them; to pray for them, and to set a pious example before them. Ever impress my mind with the obligations which thy covenant lays upon me. O may I always feel that without thy grace to renew and sanctify my offspring, all my labors for their good will be unavailing. Now, Lord, give me faith to take hold upon thy Covenant for the sake of Jesus Christ, my Redeemer."

After these silent breathings of her soul to God, she reached out the hand of faith and laid fast hold of that promise where God engages to be a God to faithful believers and their seed. When the seal of the covenant had been placed upon her children, she returned from the sanctuary thankful for the inestimable privilege which she had enjoyed. Never after did she forget the feelings and the vows of that day. Her children were instructed in religion and always were favored with a living example of its excellency.

When I first became acquainted with the family, the father was intemperate, and of course, neglectful of business; and the children were mostly from home laboring to procure a comfortable support for themselves and their parents. Within a few weeks from the commencement of my ministerial labors in that place, several of the sisters in the church (among whom was the mother of this family) agreed to set apart a season at 11 o'clock each day to implore the blessing of Almighty God on their respective families. Not long had this concert been observed before it was ascertained that several individuals belonging to these families were convinced of sin, and anxious to know the way of salvation. The two eldest sons of this Godly mother were among the inquirers. Encouraged by this discovery she became uncommonly solicitous for the salvation of her children, especially those who were serious. One day after coming from the 11 o'clock concert she said to a christian friend, "I have had peculiar exercises to day, while praying for my family. I believe the Lord is about to do a great work for me, and that one of my children is now, or will very soon be, a christian." Her sons were at this time, as I mentioned above, living from home, in another neighbourhood. The evening of the same day, I had a lecture in that section of the town, and the second son was present. While the people were assembling, as I stood at the door of the school house, this youth came to me with tears of joy, and in a low tone of voice said, "I hope I have found the Saviour! He appears precious to me! I dont know but I am deceived, but I hope not." After giving him some advice, the people being collected, I went into the meeting. This young man, who before was gay and thoughtless, has from that time given evidence of a saving change. Now, whether God, at this day, does sometimes give intimations to his children that their prayers are heard and answered, I will not attempt to decide. The same mother had similar feelings at another time, respecting another of her sons, who was also hopefully converted. And this lady is not inclined to enthusiasm. She is a person of talents and considerable information, but it is not my design in this paper to discuss curious questions. My object is simply to relate some striking facts which stand connected with the prayers of this mother in Israel. In about two weeks from the lecture just mentioned, her oldest son came out boldly on the Lord's side. In two months more the fourth son, after having been deeply impressed for some time, began to express a trembling hope that his sins were pardoned. Three months later the father was brought to feel himself to be a guilty perishing sinner. His soul was full of anguish in view of his past sinfulness of heart and life. After a week of restless nights and anxious days he submitted to Christ. Three months from this the third son, (the only adult member of the family who had remained unaffected,) was pricked

in the heart, and cried out "What shall I do to be saved?" In a few days his soul found peace in the saviour.

The father and four sons have all united with the church of which the mother was a member. I have seen this praying woman communing at the Lord's Table with her husband and all her adult children. And I have heard this father and each of these sons at different times lead in family worship. Two of the sons are now studying for the gospel Ministry.

#### A CAUTION TO YOUNG MEN.

[Furnished by a Clergyman.]

Not long since I visited an old gentleman, during his last illness. His disease was lingering, and the approach of death was gradual, giving him abundant time for reflection. It was Dr. B——, to whom I refer, who had been educated in Scotland, came to this country when a young man, and had resided in the town of H——, where I saw him, for more than twenty years.—Our conversation was chiefly on the subject of religion; respecting the source of his consolation, and the ground of his hope of future happiness.

At one time, shortly before his death, when he was expecting every day, and, indeed, every hour to be his last, he was more than usually serious and stated more fully than before his views and feelings. He had received a religious education, he said, and it now distressed him that he had not been more attentive to the instructions given him by his parents. For twenty years past his life, he alleged, had been regular; and he had nothing to charge himself with, except those failings which are common to all men. But when he was a young man, for several years after he came to this country, his life had not been as regular as it ought to have been; and these thoughts, he added, with a feeble and tremulous tongue, *these thoughts now trouble me!*

Here was an old man, with the hand of death upon him, without that peace and support which faith in the divine Saviour would furnish, looking back on his past life, and anxiously inquiring what comfort can be obtained from the review: but he finds no comfort, but rather disquietude. The recollection, or rather the painful conviction, that he had neglected the pious and affectionate instructions of his parents, now distresses him; the *thoughts* of life, when a young man, of the pleasures, as he, no doubt, at the time considered them, now trouble him! His case reminded me of Belshazzar, whose *thoughts troubled him*, when he saw the ominous hand, writing on the wall. Months and years had passed away, during which these recollections and these thoughts gave him little or no disquietude; but now they come when they are least wel-

come; when he needs all the consolation which the review of a pious life could afford. Little did he think, when a young man, that the pleasures he enjoyed, the neglect of religious instruction in which he lived, were to be the tormenting companions of his dying hour! But so it was: these recollections and these thoughts will accompany his spirit to the *judgment seat of Christ*.

The name, and the place of residence, of Dr. B——, could be given with as much ease and truth as this statement is made. We think this case furnishes a solemn caution to young men, too many of whom are imitating the example of Dr. B——, and we do most earnestly and respectfully recommend his case to their serious consideration. A life of indifference, of sinful pleasure and amusement, may lead to days and hours of bitter reflection, of painful apprehension, at the close of life. *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

#### ENCOURAGEMENT TO FAITHFUL PASTORS.

[Furnished by a Clergyman.]

A few months ago one of the *little flock*, over which it has pleased the Holy Spirit to make me overseer, was removed by death. It was a lady, Mrs. S. R.—she had been a communicant in the church about fourteen years; remarkably correct in her conduct, and when circumstances permitted her to join in public worship, was a very attentive and affectionate hearer of the gospel.—For a number of years past, in the wise and holy providence of God, she had been called to pass thro' a series of trials, some of them peculiarly severe in their nature. Owing to these trials or some other cause her health for a considerable time had been delicate. And altho' her intimate acquaintances had no doubt of the sincerity of her piety, yet she enjoyed but little of the consolations of religion. She *walked in darkness*; often alleging that she was too unworthy to be a child of God. Her life was miserable from the fear of death, the very thoughts of which would sometimes bring on nervous affections of a serious nature. This fear, this nervous shrinking from death, she would consider a proof against herself, supposing that if indeed she had an interest in Christ, and was reconciled to God, she would be delivered from this fear.

Soon after the commencement, however, of her last illness, which continued for several weeks, she was blessed with the most peaceful and joyful state of mind. Her faith in Christ became strong and practical, and her hope in the mercy of God, clear and comforting. She now looked back on what she used to consider the dark and thorny path along which a gracious God had brought her, not only with approbation, but

with adoring gratitude; expressing her firm belief that no other path would have contributed so much to her spiritual benefit; that there had been in it not a trial, not a thorn more than was necessary, and useful. She mentioned sermons which she had heard 8 or 10 years ago, inquired if they were not recollected, and if they had not been particularly intended for her case; stating distinctly the views she had, the impression she felt, and the resolutions she formed while hearing them. She was now entirely relieved from the fear of death, and wondered at her former weakness and unbelief in shrinking from the painful apprehensions from the moment of dissolution. With joyous confidence she commended her children to the kind protection and guidance of her heavenly Father; and died in the exercise of a clear and lively faith, comforted by a good hope thro' grace, which was an anchor to her soul.

The pastor who can witness the death of but one of his flock in peace, in joy, in the holy triumphs of faith, is amply rewarded for all his toils, for all his anxieties, for all his sacrifices he has made. His ministry has not been in vain, if by it but one single believer has been thus comforted and blessed in the last hour.

#### MINISTERS ARE OFTEN USEFUL WHEN THEY DO NOT KNOW IT.

[Furnished by a Clergyman.]

There are few earnestly engaged in preaching the gospel to perishing sinners, who do not often adopt the language of the prophet: *Lord who hath believed our report?* Judging from outward appearances, as sometimes from their own feelings they conclude that their sermons have no good effect. That they often mistake on this subject is evident from the following statement of facts.

A short time before I became the Pastor of the church in this town, the Rev. Mr. S. —, then a young man, preached one sermon in the church. In the evening he was expressing to the friend with whom he lodged his discouragement; and said particularly, that the sermon of that day could not be useful to any person. How great then must be the surprise of Mr. S. — when he shall be told at the judgment seat of Christ the following story.

Not long since Mr. I. W. — a member of the church here, asked me if I was acquainted with the Rev. Mr. S. 'Very well' I replied. I heard him, he observed, preach once in this place, a good many years ago, and that sermon was the means of awakening me to a sense of my danger, as a poor blind and guilty sinner. I had many a hard strug-

gle to get clear of my convictions; for it was many years sooner than I had intended to become religious. Sometimes I succeeded pretty well, and felt comfortably. But in spite of all I could do, the same convictions would return again, and often with a greater power than before. I became afraid to hear preaching, for I always felt more uneasy after it; and I was glad of any excuse to stay at home. After fighting in this way for several years I became so miserable that I was glad of the privilege to pray for mercy, and rejoiced when I found, as I hope I did, that there *was* mercy for me, a poor sinner! After a moment's pause, he added, I shall always believe that God directed Mr. S. — to preach that sermon that it might be the means of saving my soul. I did not observe any body else that appeared to feel it; nor have I heard any say they did; but it was a great sermon to me. I have always wished to hear Mr. S. — again, but if I never should, I will be thankful till the day of my death that I heard him that one time.

*In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.*

There is a peculiarity in the structure of the kingdom of Christ too singular to be unnoticed; and that is, its progress among all people; indicating the hand and the heart of none other than the governor and Lord of all. He collects subjects out of all nations, and makes of one heart and one soul—subject to the same Prince and the same laws—men of every tribe and kindred, and tongue. No such difficulties as bound the extension of every other kingdom, check the progress of this. In its infant state it was seen surmounting obstacles which have presented hitherto an insuperable barrier to the extension of the kingdoms of this world. It still progresses in the same manner, circumscribed by no lines which caprice or malignity, nature or art have drawn, and is making its way in every clime. It resists principalities and powers, the arms of human policy and strength, and the gates of hell:—finds voluntary subjects in the very fortresses of its enemies, and breaks in pieces and consumes all kingdoms hostile to its interests.—*The late Rev. S.P. Williams.*



## HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....*Mark, xvi. 15.*  
 How shall they PREACH except they be SENT?....*Rom. x. 15.*

VOL. I.

AUGUST 1, 1828.

NO. 4.

## AN ADDRESS,

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by William McMurray, D. D. Pastor of the Reformed Dutch Church, Market-street, N. Y.]

## CHRISTIAN BRETHREN ;—

We are told by the Apostle James, that *the effectual fervent prayer of the righteous man availeth much*. The sentiment conveyed in this language is that there is great efficacy in prayer in obtaining blessings from God; and nothing could more encourage us, in every thing, by prayer and supplication, to make known our requests to the Lord. This passage also specifies the kind of prayer which alone is thus efficacious. It is the *effectual* prayer. Not merely that which flows from the lips, but which proceeds from the heart, renewed by the Holy Spirit and in the exercise of a faith, which manifests itself by corresponding exertions.

It is the *fervent* prayer, prompted by an ardent zeal for the glory of God, and the salvation and happiness of men—a zeal which is according to knowledge, being guided by the word and promise of God, and which, in obedience to these, is importunate, and refuses to take a denial.

It is the prayer of the righteous man, the man who being *justified by faith*, is righteous before God, and who exhibits the fruits of acceptance, and of the renovation of his nature, by a holy life.

And the Apostle gives us a striking instance of the power, which one such individual, in the exercise of such prayer, has with God. *Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth, by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*

In this instance the influences of the heavens were surrendered to the control of prayer, the prayer of one man, an individual too, who supposed himself almost the only one in the world who feared and served the Lord in that generation.

But, brethren, if the *effectual fervent prayer* of one righteous man was thus prevalent, what power must the united *fervent* supplications of *all the righteous* possess, to bring down the influences of the Holy Spirit in a universal rain of mercy, to extend and render fruitful the heritage of the Lord in this guilty world?—Could the single prayer of Elijah shut up and open the natural heavens; what cannot the united prayers of the thousands, and millions of God's people, now accomplish, through the grace of him, who has said, that he will be inquired of to *do it for them*, and who is waiting with more than paternal kindness, to give his Holy Spirit to them that ask it?

For this interesting purpose we are assembled. We unite our hearts and prayers for the advancement of our Redeemer's glory in the conversion of the world. We are not as Elijah was—alone. Our voices do not ascend from a desert, to which we have been forced to fly to escape the rage of unrelenting persecution.

Here the fervent devotion of many hearts gives an impulse to the prayer of faith, to urge on the intercession with prevailing efficacy, to the throne of divine mercy.

And this is but a small division of the great army, who are now in every part of Christendom sending up their united petitions that the spirit of grace may *come down as rain on the mown grass, and as showers that water the earth.*—Whose heart will not glow with ardor to have his part in the triumphs of such an army? When we think of the thousands, who like Israel have power with God and prevail; to whom the promise is given, that whatsoever, any two of them shall agree together, to ask, it shall be granted; now prostrate before the mercy seat, all actuated by one spirit, all in harmonious concert engaged in asking the same blessing; who is there who will not feel the fervor of his devotion rising to confident faith, that the cloud which even now may be seen in the horizon, as a man's hand, will ere long spread itself over the heavens, and pour down its blessings to beautify and regenerate the world?

In the appointment of prayer as a means to build up his kingdom, God has manifested that it is not by might, nor by power, but by his own Spirit, that the work is to be performed. In the use of this means all christians may and are indispensibly bound to unite. The command of the Saviour, *Go ye into all the world, and preach the gospel to every creature*, is not binding on one class only, but on all his disciples. He has specified no exception to the obligation it imposes. All who claim to be his disciples are in some sense responsible; and all have something to do, in compliance with it. This is a responsibility which cannot be shifted from ourselves. No one of Christ's disciples has a right to sit down in the selfish enjoyment of his christian hopes and privileges, without feeling any concern for others, or having any thing to do, in behalf of those, who are yet without God, and without hope, and who are destitute of the means of salvation. No member of Christ liveth for himself alone. When he unites himself to the army of the redeemed, he is enlisted as a soldier, to help to carry on the conquests of the captain of his salvation.

In this enterprize there are different departments of labor, in which all may be employed in a way suited to their ability and circumstances. In the defence or conquest of a country, the best disciplined army would soon fail, were they not provided with supplies, and encouraged with that support, which the aged and infirm, and even women and children may be employed in furnishing. So in the christian army, which is to invade and conquer the kingdom of the *God of this world*, while some go forward in the ranks, those who remain behind must contribute to their support, and sustain them by their prayers: and the last is not the least important department. In vain had the armies of Israel fought with the Amalekites in the plain, had not the hands of Moses been lifted on the Mount.

You can not indeed all take the field, in missionary labor—you are not all called to leave your sanctuaries, and your domestic altars, and your fireside comforts, and your secular employments—you are not all obligated to traverse deserts, and oceans, and encounter the perils, and toils, and privations, which many are called to endure. But all are bound to do something for Him, who has set you an example of disinterested love, in that although he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. It is true you may not have large treasures, from which you may contribute great amounts to furnish those who go forth to active toil, with their food and their raiment. You may not be able to add your hundreds and thousands, to the treasury of the Lord;

and thus have your names recorded, as munificent contributors to the christian charities of the day. But are you therefore to take no interest in the subject, and fold your hands in indifference? Have you therefore no concern for a world lying in spiritual death? Have you no obligation to discharge; no duty to perform? Because you are poor, may you therefore be saved yourself and do nothing to save others?

Oh, No! You also have an important part to perform, in the subjugation of this revolted world to Christ. If you are a disciple of Jesus Christ, however ignorant or indigent, or obscure, you can help on, in the employment of that department of means, without which the Missionaries may labor, and the rich pour forth their treasures in vain. Christian, you can unite your voice, and infuse the fervent piety of your heart into the petition to him, who is able to accomplish the work, which is now arising in this hour of holy concert—*THY KINGDOM COME!*

Were every disciple of Christ thus to come up to the help of the Lord, the work would soon be done. It is because so many keep back, that the cause advances so tardily. It is because of the unbelief and apathy of those, who ought to be foremost in this enterprize, and take the kingdom of heaven by the holy *violence of effectual fervent prayer*, that the missionaries, who have embarked their all in the cause, sometimes cast their eyes over the moral darkness which envelopes heathen nations, with feelings of dispondence, and send back the melancholy intelligence, “in these dark lands, filled with the habitations of horrid cruelty, we labor in vain, and spend our strength for nought.” And why? Because the hearts of Christians are not warmed up, to the discharge of their obligations. Let this be done, and these tidings would soon cease to fill our hearts with sorrow—and the coffers of the rich would be opened; and the Lord’s silver and gold would be used to the advancement of his own glory; and soon the glad tidings would be heard, from one far country, and another, until the whole intelligence should be concentrated in one sentence—*The kingdoms of this world are become the kingdoms of our Lord and of his Christ.*

This, Brethren, is not the language of extravagance. Not only is it authorised, by many instances recorded in scripture, illustrating the power and efficacy of prayer, and by all the promises which are given to encourage the exercise of this duty, and by the covenant which God has established with his Son, to give him the heathen for his inheritance, but also by what he has done and is now doing in our world. He is visibly redeeming his own pledge, that his people shall not ask of him in vain. No sooner did christians agree to unite in concert of prayer, in relation to the success and spread of the gospel, than the whole enterprise seemed to assume a new aspect. A new Era commenced. New schemes of benevolence were devised; and others, already adopted, assumed new energy, and greatly extended their operations. The christian world awoke, in some measure, to a sense of their obligations; and the Spirit of the Lord began to descend on the few misionary stations, which were scattered here and there on the remote borders of Satan’s extended empire. The result has more than corresponded with the prayers and fidelity of the people of God. He has signally manifested his readiness, to hear and answer the prayers of the churches. He has stretched forth his arm in the accomplishment of his gracious promises.

Is not the Lord, by the seasons of refreshing he is granting many churches in our land, as well as by the openings afforded of more extended efforts both at home and abroad, teaching us that our spiritual prosperity is essentially connected with the interest we feel in his cause, and the exertions we make in its



advancement! Is he not, by what he has already done, calling on his people to shake off their indifference and coldness; and saying to them, *prove me now here-with, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it?* Oh, can we see millions of our race, sinking into eternal misery, and know that God waits to be enquired of, to extend to them the blessings we enjoy, and yet refuse to give our attendance and unite in the prayer of the Monthly Concert?

Let it be remembered that the conversion of the world to Christ is exhibited in its accomplishment, as the result of prayer. God the Father says to his Son, in the 2nd Psalm, *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* This promise is given to Christ, in behalf of his people, and through him to them, and is suspended on prayer. How does he ask the father for its accomplishment, but by the effectual fervent supplications of his members? It is therefore that he has taught them to pray, *Thy kingdom come; thy will be done on earth as it is in heaven.* And why is every believer constituted a priest to God, unless it be, that he present continual intercession for the performance of this promise to his divine head? Thus the disciples of Jesus, of every grade and condition, are called upon to be active; to feel that they have something to do in his cause, and are elevated to the honor of being co-workers with him in the salvation of men. In answer to their *effectual fervent prayer* in his name, he is put in possession of his kingdom, and sees of the travail of his soul and is satisfied. And if such a prayer of one righteous man *availeth much*, not one can be excused; all must come up to the work. And as the appointed instrument in the hand of God, the united energy of prayer and faith will *avail* to move the world.

## American Home Missionary Society.

### CORRESPONDENCE.

#### INTERESTING TO PRESBYTERIANS.

*Extract of a letter from the Rev. Dr. Ely, Secretary to the Board of Missions and Stated Clerk of the General Assembly of the Presbyterian Church, dated Philadelphia, July 4, 1828, to the Corresponding Secretary.*

At this moment there are 636 vacant churches connected with our 90 Presbyteries, which have no ministrations of the gospel but from itinerant preachers; and 502 more of our churches have only 226 Pastors, or stated supplies, so that 276 of the churches, said to be supplied, might with propriety be added to those which are denominated vacant. Nine hundred and twelve ministers are therefore wanting to give each of our congregations the entire services of a pastor. Many of these congregations have been formed in years past by the activity, zeal and piety of the missionaries sent out by the "Board of Missions;" many of them have been kept alive from year to year, by the occasional preaching of the gos-

pel and dispensation of the sacraments which we have been enabled to afford them; and within a few years past your Society have come forward to assist many of our infant churches in supporting pastors and stated supplies. We thank you for this labor of love, and so long as you send forth laborers, who will be recognized and approved as supplies for their vacant churches by our Presbyteries we shall wish your efforts may be increased a thousand fold.

#### REMARKS.

[All who love our Lord Jesus Christ, of whatever name, will doubtless sympathize with us, as Presbyterians in view of the wide desolation in churches connected with the "*General Assembly*," and will rejoice in the liberal patronage afforded by Presbyterian churches to the American Home Missionary Society, by which it has already been made the instrument of supplying hundreds of congregations with the stated administrations of the gospel, who otherwise would have been left to

swell the list of *vacant churches* enumerated in the above extract. Of the 244 congregations and missionary districts aided by this Society the last year, more than 200 are connected with the Presbyterian church. If after all of this, together with the number which may have been aided by the Board of Missions of the General Assembly, and other Societies which have acted independently of the National Institution, there still remains 912 Presbyterian congregations yet to be supplied, in whole or in part, the work to be done in behalf of the churches of this single connexion assumes an interest and a magnitude, which calls for a ten-fold increase of prayer and effort.

Add to the above the destitute and feeble congregations belonging to the *Congregational, Reformed Dutch, and Associate Reformed* churches, and the number of congregations already organized, and which, remain to be supplied by the churches represented in the National Society, is not less than *Thirteen hundred*. Add to these the thousands of destitute places and new settlements where no religious Societies have been formed, of any name, and the obligation resting upon these churches, and upon all American christians cannot be told. What have not the friends of Home Missions to do before the rapidly increasing population of this vast country shall be furnished with an entire supply of that blessing, by which *it hath pleased God to save them that believe*. And what contribution ought to be counted too great, or what sacrifice too dear, for the accomplishment of this grand result.—*Editor.*]

*From a Correspondent in Tusculumbia, Alabama, to the Corresponding Secretary.*

DEAR SIR—I am authorized by the leading members of the Presbyterian Church at Russellville, in the County of Franklin, Alabama, to address you on the subject of a Missionary for that place. The Church is weak, but is placed in the heart of a dense settlement, with every prospect of speedy enlargement, under the faithful and dili-

gent labors of a prudent and pious minister. The anxiety of this flock to obtain a pastor is great; and, if possible, the necessity of the case is still greater. In looking over the map of Alabama, you will see that Russellville, (the county seat of Franklin, situated at the foot of the Muscle Shoals,) is about twenty miles from Tusculumbia, the nearest post that has any regular supply. On the west, no minister is to be found (except the Missionaries at Pigeon Roost, &c.) until you cross the Mississippi; on the south, none till you reach Tuscaloosa; on the east, none till you reach Somerville. Such are the necessities of this section of the Church. Making Russellville the centre, and sweeping a circle to include the places mentioned, will afford abundant room for the most devoted and enterprising Missionary.—Within this circle, there are many places where the sword of the Spirit has never been unsheathed. It is, however, to the wants of Russellville and its vicinity that a minister's labors ought to be principally confined.

Russellville has a population of about 200 souls.

In a circle of about 10 miles from this point, there are 600 voters.

The inhabitants are generally from N. Carolina and Virginia—many persons of intelligence among them.

There is an *excellent* court house to preach in. But I have not *any doubt*, from my acquaintance with the people, and their avowed resolution, that they would forthwith build a church, if there was any certainty of its being occupied by a Presbyterian Clergyman.

There are about 18 or 20 church members, and 4 elders.

Russellville, and indeed the whole valley of Russells is celebrated for health.

They have a flourishing Sabbath School, a Bible and Tract Society.

They will give \$150 in cash, together with boarding, lodging, &c. for the minister, and keeping for his horse.

Such are the particulars which I am authorized to submit to your society, in hope, that with their assistance, this little flock will be supplied with a faithful, pious and active minister.

## REPORTS OF MISSIONARIES.

*The Rev. Wm. P. Cochran, writes from St. Louis, Missouri, as follows, to the Cor. Sec.*

"Our meetings are all well attended.—Yesterday morning, I suppose there were not less than 500 in church. Prospects are

quite encouraging, and I trust there is good in store for St. Louis."

GALENA.

[Mr. C. makes an earnest appeal for a missionary to be sent to Galena near the

Lead Mines on the north line of Illinois, and says that a great number of persons of almost every description have gone there to seek their fortunes, among whom are many respectable and intelligent people, and some few members of the church. He represents the condition of the place as altogether interesting and encouraging, as a field of labor for a judicious and devoted minister. Most of the particulars in this communication having been previously furnished us by our correspondent at Galena, were published in the last No. of the "Missionary." See page 47.]

*Extract of a letter from Rev. Thomas R. Durfee, dated Calloway Co. Missouri, June 7, 1828, to the Cor. Sec.*

The last Sabbath, a church was organized in this settlement consisting of fourteen members, and the sacrament was administered. Brothers Robinson and Cochran were present. It was to me an interesting day, and I can truly say, that I received in the enjoyment which I took in the services of that day, a rich compensation for all my toils. I say toils—But I should hardly speak of toils, for all my exertions in this country have been acts of almost uninterrupted pleasure.

I came here expecting to meet with difficulties and trials, but I have been called to experience but few, probably not more than would have been my lot had I remained at the East. A man who comes here from the older states will indeed suffer many deprivations both physical and moral, and if he is of a particular temperament he will find a lion in the way and retreat; but it will generally be found by examination, that this lion exists only in his own imagination. I would not make the impression by this language that the people here are in the full enjoyment of religious privileges, and that wickedness is not often seen in a form so repulsive as to sicken the pious heart. But I wish it may be understood that the population of this country is made up of inhabitants from our eastern states, many of whom have had a christian education, and some of whom were worthy members of our eastern churches. The object will justify us in calling with tenfold emphasis, upon christians to send forth laborers into this extensive valley, and upon the young men of our Theological Seminaries, to come over and labor in this neglected vineyard; but the necessity of this call does not arise so much from the want of a disposition in the people here to support the gospel as from the peculiarity of their situation. They are scattered over an extended territory, and therefore but few who are disposed can unite in the support of the gospel. The people here labor under a great disadvantage in this respect.

Our audience, the last Sabbath, was large and attentive, and I could but feel that the Lord was indeed in the midst of us. The organization of a church in this place, should be a matter of rejoicing to every

christian. I feel that it has an important bearing upon the advancement and prosperity of religion in this region. Surrounded by a numerous and increasing population, and not less than 60 miles distant from the nearest Presbyterian church, its members in their scattered state, I trust, will have a happy and extensive influence. The Lord is able to make this a fruitful vine, and in view of our situation, I must request what I have often and earnestly desired, the ardent prayers of christians at the east, that the Lord would speedily grant us a refreshing shower of divine grace, and strengthen the hands of his children by adding to their number many who shall shine as stars in the kingdom of heaven.

There have been put in circulation within a few days in this region about 10,000 pages of Tracts. They generally meet with a very cordial reception, and are read with much interest. Eternity only will disclose the amount of good that these little but eloquent messengers of truth will effect. The circulation of Tracts in this country is one of the most effectual means of propagating the truth. They have access to many to whom a minister of the gospel could not approach. They are peculiarly adapted to this country on account of the scarcity of books, and the disposition of the people to read every thing that comes into their hands.

I have made arrangements for the establishment of a depository for Bibles in this neighborhood and have obtained and circulated a few. I have thought it not best at present to attempt the formation of an Auxiliary Bible Society, although I have no doubt that this may be done in a very short time with much success.

We have an interesting Sabbath School, and have established the Monthly Concert. I hail with joy the first number of the "Home Missionary," particularly as it is designed to contain communications relative to the Concert.

There is a prospect of a larger emigration to this state this season than usual.—This country is filling up very rapidly, and where are the men who are to break to this people the bread of life?

Columbia, in Boone county, about half the distance between this and Franklin is a very important point for the location of a Missionary. It is very desirable if possible that one should be sent there this fall.

The Rev. Solomon Hardy writes from Greenville, Bond Co. Illinois. He is laboring in that place and vicinity with encouraging success. The Monthly Concert is attended, and Sabbath Schools have been formed in all the Congregations where he preaches, the latter containing, in all, perhaps, 90 scholars. He has visited many families and distributed 600 pages of tracts. He remarks, "I find as little cause for discouragement as I had anticipated. The only obstacles to my usefulness are in my



own heart. Prayer and the Bible are the weapons of my warfare."

*The Rev. Leander Cobb writes as follows from Charlestown, Clark Co. Indiana.*

Besides supplying the congregation in Charlestown, on the Sabbath regularly, I have preached, whenever, consistent with my other engagements, I thought such an exercise might be made profitable to them. As most of the inhabitants, for 30 miles around me, are destitute of Presbyterian preaching, I have, on week days, as often as I could, visited and preached to them. The people here are remarkable for assembling in great numbers at funerals. As such occasions are very suitable for producing impression, I have, when called to attend the funerals either of adults or infants, invariably preached to the living.

The Lord's Supper was administered, here, a few weeks ago, when two persons made a public profession of religion, and one infant was baptised. I have reason to think there are others who will soon acknowledge themselves on the Lord's side. The weekly prayer meeting and monthly concert are attended with interest—and the Sabbath School continues flourishing. Soon after my last report, I succeeded in forming a bible class of between 30 and 40. The class was formed Feb. 25, and it has met weekly from that time to this—and a growing zeal in the study of divine truth is manifested by its members.

Not less than one fourth of the families in this county are destitute of the bible. There has been for some 4 or 5 years a County Aux. Bible Society here, but it has done almost nothing.

For a few week past my leisure time has been employed in visiting some of the neighboring townships in the County—telling them the worth of the bible and what multitudes are without it, and have succeeded in forming 2 or 3 township societies which are to be branches of a County Auxiliary to the American Bible Society. I believe that a branch will be formed in each township in the county, and that the county will ere long be supplied.

*From a Missionary in Trumbull Co. Ohio,  
June 26, 1828.*

Many of the people at the south and west of this County are destitute of a Bible, and but seldom hear any preaching. The education of children, also, is in some places almost entirely neglected. In Tuscarawas and Cochocton counties, there is not one settled minister of our order. But the people in general are willing to hear, and some of them are anxious for the Bread of Life.

It was a solemn time to me, when I visited families, who were but seldom addressed on the subject of religion. I could see them but a few moments, leave them some tracts, and expect to see them no more, till I shall meet them at the judgment seat of Christ. I

endeavored to tell them their state by nature, and direct them to Jesus. Some of them have I left weeping, while they confessed their guilt and danger. O how much they need some one to tell them what they must do to be saved. Must they leave this world without having the messages of salvation declared unto them? As far and as soon as possible I feel that they should be supplied. From the information that I received at New Philadelphia, in the county of Tuscarawas, I feel it important that that place should be occupied by a devoted and laborious minister. They have no church formed, but there are a number of professors; and many of the people are anxious to have a Presbyterian preacher. They would need some assistance to support the Gospel for the present; but, with the blessing of Heaven, they would soon be sufficiently able themselves.

There are many counties in this state equally destitute as those I have mentioned. And when I reflect upon the destitute situation of some parts of our country, and the vast multitude, even where they enjoy Gospel privileges, that appear to be going the broad way to death, I feel that I ought diligently to improve my fleeting moments, in doing good as I have opportunity.

And I do hope, that the time is not far distant, when the churches in this region which have received your kind, and timely assistance, will be able, not only to support preaching for themselves, but unite with you in sending the Gospel to the destitute.

*The following is extracted from the Report of a Missionary in a destitute portion of North Carolina.*

There are some common schools in this region, but multitudes are growing up in ignorance and sin, with little or no instruction, and not a few of adults are to be found who can neither read nor write. In the distribution of Tracts I have found it necessary very often to make the inquiry, "Can you read?" and often has my heart been pained to hear adults and children answer in the negative. A few weeks since while out on the above business in this Co. I had conversation with a number of children as follows:

Question. "Do you have a school to go to?" Ans. "No." "Can any of you children read?" "No." "Can your father read?" "No, only in Dutch." "Can your mother read?" "Yes." "How old are you?"—One about nine years of age answered, "I don't know." Another said he was 10 years old himself. I then questioned these two boys as follows. "Do you know what county you live in?" "No." "Do you know what State you live in?" "No." "In what country do you live?" "I don't know." "Can you tell me what people must do to be saved?" "I don't know." "Who came to save sinners?" "I can't tell." "Do you know who made you?"—The answer was in the negative. "Can

you tell me who made the world, the sun, the moon, and stars, and all things?"—"No; I can't." I then counted six children, to appearance belonging to one family living on a public road, and growing up in all this ignorance! I left some Tracts and proceeded on my way.

I might tell you of many other things distressing to the feelings of the christian, among which are the evils attendant on courts and elections, the tremendous influence of intemperance, the prevailing spirit of litigation, the profanation of the Sabbath &c but I forbear. May I have an interest in your prayers, and may all the church pray that more laborers may be sent forth into the Lord's vineyard.

*From a Missionary in Putnam Co. N. Y.*

During the past year, nine have been added to the church, more than have united in nine years before! Several we think will profess their faith in Christ at our next

communion, still we have not a revival.—Sinners are more concerned than christians are awake. I have received a commission through you, for another year. If God in his providence shall prosper us, this year, I trust, will be the last that this people shall apply for foreign assistance. How much comfort will it afford your Society to reflect that you have snatched a feeble Society and church from the borders of extinction! How much good will thereby accrue to this people! How much joy may through eternity be experienced through your benevolence toward us.

*From a Missionary in Wayne Co. N. Y.*

I suppose you have heard of our resolution to supply every destitute family with a copy of the sacred scriptures in our county. Also to establish a Sabbath School in every school district. For the performance of the last mentioned object we have an agent employed to visit the county.

## NOTICES OF AUXILIARY SOCIETIES.

### THE MAINE MISSIONARY SOCIETY.

The 21st anniversary of this society was holden June 25th, at the Congregational meeting house in Gorham, Me. It being the week of the meeting of the "General Conference," and of several Benevolent Societies of that state, the occasion was one of great interest. A large number of Clergymen and Laymen from different parts of the state were convened, together with delegates from several ecclesiastical bodies in the United States. The spirit which manifestly pervaded a large portion of the assemblies, for three successive days, was that of warm feeling and deep interest in behalf of the great enterprizes of the christian church in this age of wonders in Zion. It was good to be there.

The annual report of the Maine Missionary Society was read by the Corresponding Secretary, Rev Dr. Gillet, and the meeting was addressed by the Hon. A. K. Paris, Rev. D. Campbell, and Rev. B. Tappan, of Maine, Rev. A. Peters, Cor. Sec. of the Am. Home Miss. Society, and Rev. M. Bruen, of New York.

On recommendation of the Trustees, the Society resolved with great unanimity, to become auxiliary to the Am. Home Missionary Society on the terms of the 8th article in the Constitution of the latter, and adopted the stipulations recommended by the Parent Society, as published in the *Second Annual Report* of the A. H. M. S. and quoted in the last No. of the "*Home Missionary*," [page 45.]

The numbering of this important Society with the auxiliaries of the National Institution, will not fail to be regarded by the friends of Home Missions with lively interest. It is another pledge of the favor of the christian public to the plan and measures of

the General Society. One of the most important reasons for the formation of such a Society was that it might combine, as well as increase the action of local Societies before existing. This it has already effected in relation to all those State Societies which have been long enough in connection with it to feel the influence of its measures, while the Parent Society has constantly increased its efficiency by every accession of strength and encouragement derived from the co-operation of its auxiliaries.

But the character and extent of Maine is suited to awaken a peculiar interest in the Missionary Society of that state. Its territory is as large as the whole of New England besides, and some of its settlements are among the earliest in this country. The Domestic Missionary efforts of its churches were commenced at a comparatively early period, and its Missionary Society has grown with the growth of the state, till it has become one of the most efficient in the country in proportion to the means of the churches to sustain it. The population of Maine is now between 3 and 400,000; the number of Congregational Ministers, we are informed, is not more than 100; destitute churches about 50, and many others only partially supplied. Large sections of the state are unsettled, several portions of which are now rapidly filling up with inhabitants. Making due allowance, therefore, for the ground occupied by other christian denominations, whose ministry is probably not more numerous than that of the Congregationalists, there still remains much land to be possessed; and not less than 100,000 of its inhabitants are destitute of the stated administration of Gospel ordinances. These facts give an importance to the efforts of the Missionary Society of

Maine, which is not surpassed by the object of any similar Society in the Eastern States. The amount of appropriations of this Society, the last year, exceeded its income by several hundred dollars. This fact excited much interest in the meeting, and before the Society separated, a resolution was adopted, that depending on the blessing of God in the effort, this Society will raise the coming year, in addition to its usual income, the sum of \$2,000, for the use of the Trustees in conducting its missions. Towards this result, several liberal subscriptions were pledged at the time, and measures will be taken by the Trustees to secure the whole amount proposed.

#### VERMONT DOMESTIC MISSIONARY SOCIETY.

##### *Worthy of Imitation.*

We learn by letters from Vermont, that an effort is now making by the "*Vermont Domestic Missionary Society*" to raise \$4,000 in that state the present season for the employment of 40 missionaries. The proposition was originated in a meeting of the General Conference of churches west of the mountains, convened in Shoreham, the latter part of May. Since that time, we understand it has been presented to the "*Addison Association, and Consociation*," the "*North Western Consociation*," and the "*Rutland Consociation*," comprising nearly all the churches in the state west of the Green Mountains. A number of the most important congregations in these bodies have been visited, who have cheerfully consented to raise their proportion of the sum proposed, while the proposition has been declined by none; and every assurance is given that at least one half of the amount, viz. \$2,000, will be seasonably raised by the churches above named. The effort has also been extended to the eastern side of the mountains, and we understand will be assumed with entire cordiality by the churches there. The Rev. Mr. Bingham, of Ohio, being on a visit to Vermont, has been authorised by the Executive Committee of the A. H. M. S. to act as agent during his continuance there, and is now engaged in forwarding the above effort in the eastern part of the state. No doubt is entertained that the object will be effected. Thus the Vermont Domestic Missionary Society will have at its disposal the present season, more than double the amount which it has been able to expend in any former year. Another such effort, the next year, would be sufficient, if men can be obtained, to supply all the destitute in that state. After that, besides furnishing all necessary aid at home, a contin-

uance of such efforts would yield no inconsiderable sum towards sustaining the Parent Society in the great work for which it was formed. And may we not hope and expect, that the spirit which now moves our brethren in Vermont to these generous exertions, will not tire till it sees the nation blessed.

We recommend these exertions to the imitation of our brethren of other states. They have already been more than equalled by the Missionary Society of New Jersey; and similar efforts have been crowned with the most encouraging success in the western part of the state of New York. Maine has caught a portion of the same spirit, and smaller sections of the church in different parts of the United States are beginning to feel for the destitute within their own bounds, and to determine, in reliance on the blessing of God, that they shall not die for lack of vision. Let this resolution be formed and carried into effect by each of the State and other local Societies, and the time is at hand, when we shall see the work of Domestic Missions, in the older states, *finished*.—After that, there will be no lack of means, at the disposal of the churches, to furnish the bread of life to our frontier settlements, and to carry the same blessings to the states yet to be formed, and filled with people, in the west and south.

#### CONNECTICUT MISSIONARY SOCIETY.

At the late meeting of the General Association of Connecticut, in New Haven, the subject of merging the Domestic Missionary Society of that state in the "*Connecticut Missionary Society*," was introduced, and a committee appointed to inquire into the expediency of such a measure, and also whether the last named Society may, consistently with the terms of its charter, become auxiliary to the Am. Home Missionary Society. The committee is to report at the next meeting of the General Association.

The object of this measure, we understand is to reduce the Domestic Missionary efforts of that Association to a simple and undivided system, and to secure the united co-operation of its churches in behalf of the Connecticut Missionary Society, whose venerable character and past efficiency entitle it to their patronage as well as to the gratitude of many churches at the west, which, under God, it has planted and watered. It is believed, also, that the proposed connection between that Society and the National Institution, will be mutually beneficial; and that thus the great work, in which, for many years, it was foremost, may be essentially promoted.

### MISCELLANEOUS.

#### THE EXAMPLE OF PAUL IN RESPECT TO FOREIGN AND DOMESTIC MISSIONS.

Among the delightful attitudes, in which inspiration has placed this remarkable christian, for the instruction and admiration of

the world, there is one of more than ordinary interest to the benevolent of this age. Some, not entirely destitute of interest in the progress of the Gospel, may be exposed to feel, that the expenditure of such sums of money, and such treasures of talent, of christian



zeal, of health and life in foreign missions, is uncalled for and inexpedient, while so much remains to be done—so many fields white unto harvest—at home. On the other hand, the zeal, with which many engage in this great enterprise—a zeal which I hope, before I die, to see kindled to ten fold intensity in thousands of other bosoms—this very zeal may possibly expose us, at times, to question the expediency of any great and systematic attempts to interest the sympathies of the christian public more deeply in Domestic Missions. We may have surveyed the darkness upon which no ray of christian light has ever fallen—may have dwelt, in imagination, in the habitations of cruelty, of which the Pagan world is full—until the most benighted and degraded land in christendom appears an earthly paradise, and the possibility of the least diversion of the public mind from the scenes of our Foreign Missions fills us with emotions of horror.—The christian, whose heart has been wrought up almost to the resolution of taking his life in his hand, and going to make his grave with the Hindoo or the Hottentot, and to cast his children upon God, in the midst of the abominations of the heathen, will be straining his anxious eye over oceans and continents—and at the feeble lights, which are struck up along so many dark shores, and in the islands of the sea. He will feel, that, if the breath of love, which is gently fanning and feeding these trembling flames, should be withheld, for a moment, they would die; the most precious hope of the age might be extinguished, and the darkness, which is just becoming visible to us, might be hid from our view again for half a century. It is no wonder, then, if he sometimes trembles at the consequences of any great excitement in behalf of Domestic Missions, upon the great work of sending the Gospel to distant nations.

Now, if tried with either of these classes of feelings, let us take refuge in the history of the church—let us strengthen our faith by repairing to the Bible; and, for this purpose, the example of Paul may be most usefully studied. On this point he may be made our model.

As a Jew, it must have been with extreme difficulty that his mind could be interested in any thing without the limits of his race. The sympathies of a Jew all clung around the Holy Land, its Temple and its Worship. The recorded honors of his ancestors—the monuments of God's peculiar favor, ever in his sight; and the promised glories of an age to come, lifted him almost above the consciousness of a common nature with the rest of men, and inclined him to look upon them with little other feeling than contempt or abhorrence. Of these Jewish prejudices, Paul had largely partaken. No man had been before him in zeal for the institutions and proud distinctions of his country. He had been the straightest of the straightest sect. Yet, when the Holy Spirit had subdued this powerful mind, and Paul had learned, of Jesus, what to do, he loved all men—he burned with zeal to preach the

Gospel to the Pagans—he was commissioned and distinguished as the *Apostle of the Gentiles*. He regarded himself as devoted to their salvation; and was so full of enthusiasm in their cause—so ready to labor and to die for them, that his christian brethren of Jewish extraction, were prepared to charge him with disrespect for his own countrymen, and disregard of the distinctions which God had conferred upon them. So thoroughly was he imbued with the spirit of Foreign Missions, that they could scarcely believe he had any suitable interest in the cause of christianity at home.

Let us, then, listen to the language, in which the Apostle meets these insinuations: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." "I say the truth in Christ, I lie not, my conscience, also, bearing me witness in the Holy Ghost, that I have continual heaviness and sorrow in my heart. For I could wish, that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." As if he had said, "Think not, brethren, that, in my zeal for the Gentiles, I have ceased to esteem the noble distinction of the Hebrew race, or am insensible to the claims of my kinsmen and countrymen. Ardently as I espouse the propagation of the Gospel abroad—forward as I am to suffer to the death in behalf of the perishing Pagans, Jesus is my witness, that I still bear my Jewish brethren, also, upon my heart. I am oppressed with continual anxiety for them. Regardless of the distinction of my people! 'who are Israelites'—called by the honored name of Israel; 'to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises'—chosen from among the nations to be the sons of God—indulged with His visible and glorious presence, under a law promulgated amidst the glories of Sinai—enjoying a religious service of unequalled magnificence and purity, and blessed with promises of yet greater privileges! Insensible to the claims of my brethren!—'whose are the Fathers'—descendants of the great and good of old, the Patriarchs and Prophets; 'and of whom, as concerning the flesh, Christ came!' Unmindful of my kindred! No; my conscience is witness, my Saviour is witness, the Holy Ghost is witness, that, if the sacrifice could avail to interest them in the Grace of God, I could wish myself 'accursed from Christ,' for them."

Nor were these vain words. He exemplified the spirit, which they express, as long as he lived. Though "separated" for Missionary labor in the heathen world, and tho' he well knew, that while his Apostolic brethren were under no temptation to neglect the Jews, the field of his peculiar labor was large enough to fill his heart and exhaust his strength; yet he could never forget his kindred—could never stifle the sympathies which bound him to the chosen people.—Pursue him where we will, we find him in every city, repairing to the synagogue, and preaching to "the Jew first." To the Jew,

he appeals with most overpowering eloquence. For him his most ardent prayer is lifted up.

H.

For the Home Missionary.

## THE SIZE OF HOUSES OF WORSHIP.

MR. EDITOR,

As houses of worship are being built, every year, and as their size and structure have unquestionably a great bearing on the interests of the Redeemer's kingdom, I send you the following remarks, hoping they may be useful.

That wise man, Lord Kames, says, "Better that a house be too small for a night than too large for a year." The truth, however, is, that those who have had the direction of erecting houses of worship, in the southern and western states, have, in many cases, acted on principles entirely the reverse.— They appear to have thought, and many are still acting on this principle, that it is better never to have a house full, than to have it overflowing once in a year, or once in five years. There are houses in the west and south that have not been filled more than once in a year since they were built. I could name several of this description in Carolina, Virginia, and Ohio. Go, indeed, almost where you will, and you will find the houses much larger than the size of the regular congregation demands. These remarks are intended to be restricted to Presbyterian churches. Our Methodist and Baptist brethren are not so unwise. They generally build but little larger than their standing necessities require. But Presbyterians, by some strange influence, appear to have associated the idea of a large house with that of a prosperous state of the church.

There is a branch of this general subject, which demands the serious attention of all your Missionaries. I refer to the size and general suitableness of houses for social conference and evening meetings, and probably for all meetings when first commenced in destitute places. Your Missionaries often have but little room for choice. Still, they generally have some, and in this they ought to exercise all their wisdom. They often get, at first, a large room, not expecting it to be filled, at once; and their expectations are generally answered. A few people come. The business goes on heavily. Reports go abroad that but few were there—that it was a cold meeting, &c. Now, if a place had been obtained barely large enough to contain the assembly, at the first meeting, I venture nothing in saying that the number of hearers would have been increased at the second meeting beyond all expectation. I have seen it tried. Indeed, I have been led to these reflections by facts presented to my own eyes. In a town where I preached for some time, evening meetings were held from house to house. For a while, but few attended. At length, being invited to preach in a *small room*, I accepted. A congrega-

tion of the usual size was assembled. But the house would not contain all; and the weather being too cold to permit the doors and windows to remain open, some were obliged to return home without hearing the sermon. The consequence was, that, from that time forward, if the weather were not very unfavorable, we had large congregations and crowded houses. People heard of it, and came out in large numbers to see what was going on. And while some came for no holy purpose, truth was brought home to their hearts by the spirit of God. It was with them, as Whitefield says of "Wicked Will," of Plymouth: "when they went to pick a hole in the coat of the preacher," or of some one else, "the Holy Ghost picked a hole in their consciences." Many facts of a similar kind might be mentioned if necessary.

The evils resulting from erecting unnecessarily large houses are many, and great. The following are some of them.

1. For the want of funds they are seldom entirely finished. The same amount would complete a small house. But many prefer a large one, though but a shell. They begin to build, but are not able to finish. This remark applies to hundreds—might I not say, thousands of houses in the west and south. They are not generally painted; of course those parts of the wood work that are exposed to the weather, rapidly decay. They are either not at all, or but partially glazed; of course, are not well lighted in day time, nor easily ventilated in warm weather.— When used at night, they cannot be illuminated in any tolerable manner, there being no white walls to reflect the light. They look as dismal as the tombs of the saints, with their mournful lamps lighting up the gloominess of death.

2. Houses of this description, can not, in winter weather, be rendered comfortably warm. It is a serious question, whether duty requires persons in good health, but of delicate constitutions, to go to these places of worship, during five months in the year. It is in vain to tell me, contrary to my chilling experience, that a warm sermon will keep my body warm. Truth is intended to warm the soul, not the body. The most the speaker can do, is to beguile the attention of the hearer from his body, while death may be doing his work rapidly.

3. These huge houses are an enormous tax on the pulmonary and vocal strength of the speaker. Though there be but fifty hearers, there always will be some who will sit in parts of the house most remote from the pulpit. Of course the speaker will wish them to hear as well as others; and I leave it with those who are better informed, to say, whether we may not here find one reason why so many young preachers go to an untimely grave.

4: If the great business of the christian minister is to instruct, and not to declaim, nor by his eloquence, his stentorian voice, or the "magnitude of his manner," to dazzle or astonish his hearers, then it follows,

that these immense unfinished houses are not to be tolerated. *Instruction* is to be communicated—not in the whirlwind, the tempest, the tornado, or the thunder-peal—but in a familiar manner—not in vociferation—but in low and agreeable tones. It is on this principle, that I account for the peculiar effect of the Lectures delivered by the Professors, in the Oratory of the Princeton Seminary, on sabbath afternoon. Who, that has enjoyed them, does not remember the awful stillness and heart-searching produced by those lectures; which were probably no better in *manner*, than many sermons delivered by the same individuals in the church. Some ministers sit, while delivering their weekly lectures; and it is a fact, as far as my observation goes, that all the pious people, and all who are anxious for instruction, look forward with peculiar interest to those evening lectures. Now, the reason is not, that the speaker sits; but, that sitting, he delivers his message in a *familiar* manner. But this *familiar* manner, if not impracticable, is not practiced in the kind of houses of which I am speaking.

Much, also, depends on the *shape* of the house, the relative position of the pulpit, and its elevation; the elevation and depth of the gallery, &c. It is easier preaching in one

of our city churches, than in some awkward, open court houses, of half the size.

3. These very large houses, with few attendants, destroy animation in worship. I will mention only *singing*—one of the great objects of which is to put our hearts in a right state to hear what God, the Lord, will say by the mouth of his servant. A few voices scattered over a large house, never did and never can produce animated singing. Finally, twenty persons, in a room fifteen feet square, will have an animated meeting; while the same number, in a common sized church, would be miserably cold and dull.

BEDE.

#### REQUEST OF THE LATE JOSEPH BURR.

We regret to learn, that four of the heirs at law of the estate of the late JOSEPH BURR, Esq. of Manchester, have appealed from the decision of the Probate court, approving of his will, by which so large an amount was bequeathed to Benevolent Societies and Literary Institutions. [See Home Missionary, No. 2, page 33.] For what good reason this appeal has been made, we are not informed. The effect of it will be, at least, to delay the appropriation of the several bequests to the purposes for which they were intended by the philanthropic donor.

### FOREIGN INTELLIGENCE.

#### LONDON HOME MISSIONARY SOCIETY.

Extract of a letter from the Rev. William Patton, of New-York, now in Europe, dated London, May 22, 1828, to the Corresponding Secretary.

My dear Brother,

I attended, on Tuesday 21st, the anniversary meeting of the London Home Missionary Society. It was held in the place well known to the religious public as Lady Huntingdon's Chapel; once a place of theatrical amusements of the most degrading kind, but by the munificence of that lady converted into a house of God. The audience was large and respectable, and the meeting deeply interesting. The cause of Home Missions is decidedly gaining ground. They have thirty-two stations—have aided twenty stated pastors—have employed, in addition to the twenty, as above, thirty-two itinerant preachers. Receipts last year rising of £3000 sterling. Expenditures £6479 leaving them in debt to the Treasur-

er about £2800, which debt, from the spirit evinced at the meeting, I have no doubt will be cancelled before another anniversary. I gave them some account of what is doing in America for Home Missions, which they were pleased to receive with strong expressions of approbation. I laid open the distinctive features of our plan of operation. This excited deep interest in the meeting. I shall send you a paper containing an account of the meeting as soon as it is reported and published. Both the Secretary and Treasurer of the London Missionary Society were present and spoke. This manifested a spirit of union that was truly pleasant. Many splendid compliments have been passed upon America at every meeting I have attended, and I am persuaded that christians in England regard the U. S. with feelings of sincere affection. The change has been very marked since my last visit to this country.

#### The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from June 14th. to July 15th. 1828.

Catskill, N. Y. from —, enclosed in a letter to the Treas.	\$10 00	Do. do. Mon. Con. Coll. per M. Willbur.	7 30
Fairfield, Conn. a young lady.	5 00	Do. Presb. Ch. Canal-st. per Mr French	78 00
Do. Saugatuck. Wm. Couch.	10 00	Do. Cedar-st. Ch. Mon. Con. Coll. by C. Beers	10 41
Do. Greens Farms, Mrs. E. W.		Do. Central Pres. Ch. Sab. School No. 26, per Miss Simonson	10 00
Hooker per Wm. Couch	5 00	New Windsor, N. Y. Daniel Clemence	10 00
Hamburg, N. Y. Rev. J. T. Baldwin	1 00	Phillipston, Mass. From Ladies, to constitute their Pastor, Rev. Joseph Crickering, a life Member, per Miss L. S. Gould.	30 00
Hudson, N. Y. Aux. Miss. Soc. per W. Rockwell	30 00	Sidney Plains, N. Y. Young People's Miss. Soc. to constitute Rev. Samuel G.orton, a life Member, per L. Baxter, Jun.	30 00
Michigan Ter. a lady, per Rev. I. M'Ilvaine	2 00	Subscriptions to the "Home Missionary"	220 00
Newark, N. J. 1st Presb. Ch. part of a collection	8 15		
New-Haven, Conn. Fem. praying Circle	5 00		
Do. Dyer White, Esq. to constitute his son, Henry White a member for life.	30 00		
New-York, Bleeker-st. Ch. collected by ladies in a mission box for A. H. M. S.	3 43		

TOTAL \$305 38



# AMERICAN PASTOR'S JOURNAL,

83

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS AND STRIKING FACTS,  
FURNISHED CHIEFLY BY CLERGYMEN.

## THE SPIRIT OF MISSIONS.

[That "Little Pine" will be remembered in Heaven.]

The author of the "*Memoirs of Samuel J. Mills*," has told us of a consecrated retirement, where, "by the side of a stack of hay," that high-born Missionary, with two or three of his fellow-students, then young in College, devoted a day to prayer and fasting, and familiar conversation on the "new and interesting theme" of Foreign Missions. "This endeared retreat was often made solemn by the presence, and hallowed by the piety, of these dear young men;" and it is not too much to say, that the sympathies of the christian world have been moved by the story of that retired spot, where Mills and his companions presented to God, "those early and fervent supplications, to which may be traced the institution of Foreign Missions in the new world." It has been read in other lands, and will be read in other ages; and so long as the servants of God shall take pleasure in the stones of Zion, and favor the dust thereof, that "stack of hay," will be remembered.

But there are other consecrated retreats, where other missionaries and other devoted servants of the church have held communion with God. I doubt not that the light of eternity will disclose many a luminous spot on this opaque globe, now known only to Him "who seeth in secret," but concerning which it shall then be said and remembered forever, "that this man was born there;" and that, *there*, was begun an enterprise of piety, which has turned many to righteousness, and added new glory to the empire of Christ.

The writer of this article has been led to these reflections by the reception of a letter from an early friend, who is now a well known and highly useful Missionary of the American Board, in the Island of Ceylon. It was my happiness, while a member of Dartmouth College, to be a companion and fellow-student with several devoted men, who have since become Missionaries to foreign lands. Among these, was my friend L\*\*\* S\*\*\*\*\*, alluded to above. He was a young man of distinguished

powers of mind, and an enthusiastic student; but not a christian. His ambition, indeed, for literary distinction, absorbed all his affections, and the love of God had no place in his heart, till, in the progress of a revival of religion in that College, in 1815, he became a new creature. I well recollect the morning—I never can forget it, when, having been oppressed with the load of his guilt, for many days, his countenance cast down, and his flesh wasted by the agony of his spirit, this interesting youth invited me to a solitary walk for the purpose of conversation. We wandered the distance of a mile, till we had reached the bank of the Connecticut river. Every moment had been occupied on the great subject of the soul's salvation. S——, was agitated beyond expression. He knew he was a sinner. He was convinced that it would be right in God to cast him off forever, and it seemed to him that God's law required it; and yet his proud spirit would not submit to be saved by Christ. He would not believe that it was possible for even Christ to save him; and was on the point of yielding his soul to despair, when I said to him, "Brother S——, there never was a happier spot to hold communion with God than this, where we are now standing, and there never can be a better time to begin than the present. Here, in this grove, we are secluded from human view, and there is nothing about us but the works of God, and no eye upon us but that of our Maker. What hinders that you should not stop here, where you now are, and before you go another step, kneel down by the side of this pine, and give yourself to Christ, and plead for mercy? He is ready and waiting to grant it; and if you do not ask it, and accept it, and become a christian here, and now; when, and where, will you become a christian? But now is an accepted time. All things are now ready. Why, then, may we not kneel down together and pray, and find acceptance?" After a pause, which indicated the conflict in his own bosom, he replied, "I will, if you will lead." I remarked, that I could pray for him with all my heart; but it appeared to me that God was waiting for him to

pray for himself. He hesitated a moment, and then dropped upon his knees, and prayed, as I suppose, for the first time in his life. His language was that of entire submission; and as he proceeded, he became ardent and importunate. He seemed to wrestle with the Saviour, as if he could not let him go till he bestowed his blessing. He ever after regarded that as the place of his conversion.

During the remaining course of his education, he sought Divine direction, and watched the leadings of Providence, as to what the Lord would have him to do. The field of his labor was at length laid in a distant Island of the sea, to which he embarked in 1819. I have occasionally sent him packages of the published doings of the churches in this country. In return for one of these, in which I had hastily written, on the blank leaf of a "Report," a single line in allusion to the scene described above, I have received, within a few days, the letter from which I take the liberty to make the following extract:

"MANEPI, JAN. 3, 1828.

DEAR BR. P——,

I have much pleasure in acknowledging the receipt of a Report of the A. H. M. S. for 1826, forwarded by you. Even this, without any further expression of your remembrance, would have been most welcome; but when I see, on the blank leaf, reference made to the 'Little Pine, on the banks of the Connecticut,' I feel that I can not neglect to say, in answer to your question, that the meeting on a certain morning, in an upper chamber—the questions which brothers Goodell, Temple, and others put to me—the prayer, and after that, the walk I took with brother P——; the pleasant sun—the little pines—the conversation—the strange sound of my own voice there, and at the school-house on Saturday, P. M.—and the smiles and happiness which seemed to kindle upon the face of nature, as well as upon man, as I walked towards my room after that conference, are all as fresh in my mind as any circumstances in my life; and in these ends of the earth, I often run back to them as the beginning of days. I then little thought whereunto the thing would grow. I did not dream that that was the first step to a foreign land, and to a people of a strange speech. So it was; and the union commenced under the *Pine*, though stronger, I trust, now than it was then, has torn us away from that consecrated spot, and made our fields of labor as widely different as they can well be in this little world. Though I often think of such things, I feel no desire to go back to the scenes of College, nor to the joys of the great congregation. I have laid learning, and the privileges of enlightened and christian society, and

all hopes of worldly gain, and even of a good name, except in the Bible sense, upon the altar; and with a live coal, which I trust I have received through the Grace of our Lord Jesus Christ, I wish to kindle it into a burnt offering. I would not reserve even the ashes. My great desire and my joy is, to be a Missionary. I can not say, I wish to 'depart and be with Christ, though I feel that it would be far better than to be here. —I think those of us here on this field have more reason than most missionaries to wish to live long. There is much to be done, and our number is small. But the prohibition of the English government, which leaves us no hope of additions from America, even should we die, and the difficulty of acquiring this language even on supposition that others could come, excite in me a desire to be spared, if it be the will of God. I know it would be trying to flesh and blood to labor on these burning sands, 20 or 30 years longer; but I would forego the joys of a better land (even if I were assured that I should immediately, if I wished, go to be with Christ in Paradise,) for so long a period, if I may be made useful in bringing this people to the knowledge of Christ.—Even here his service has joys and rewards which cannot be circumscribed by an earthly measure nor told in earthly language.—All the missionaries here are busy and useful;—I can add, very happy in their work and in each other."

Reflecting upon the scenes connected with the conversion of L—— S—— and the effect which that event has already produced upon the interests of Christ's kingdom, I have attached an interest to the spot where this devoted missionary first gave his heart to God, which I little thought of at the time. That "Little Pine" will be remembered in heaven.

I recommend the perusal of this story to the young men in our Colleges.—There are multitudes within these sacred enclosures, who, like L—— S—— before he was a christian, are emulous only to excel in the acquisition of science; and this would be a noble ambition, were it not so often connected with the loss of the soul. Let it be remembered that the time will soon come, when he, who has loved the pursuit of "knowledge more than he has loved God, would gladly lay all his unsanctified science, and his literary distinctions on the altar, "and kindle them into a burnt offering," if he could hope by such a sacrifice to avert the wrath of his Maker. But there may be, and there doubtless are some in these Institutions, who like L—— S—— in the time of his trouble, are convinced that they are sinners. Let such be entreated, without delay, to yield their hearts to God.

matter whether he be in the retired grove or the secret chamber, the spot where they shall kneel down and pray, shall be like the "Little Pine" to L—S—. There the Saviour will meet and forgive, and they shall look back upon it for ever as the "beginning of days."

I recommend the spirit of the above extract to our Theological students and candidates for the ministry. In seeking the field of their future labors, let them lay aside every worldly advantage and desire to do only the will of God. That this is necessary for a missionary to the heathen, all will admit. But an impression seems to have prevailed with many, that for a Home Missionary or a Pastor of a church in his native land, a less degree of disinterested devotedness to God will do. Hence they who have not self denial enough to be Foreign Missionaries are often found entering the service of the church at home with little doubt of their qualifications. But I maintain that every Pastor of a church, and every Missionary to our own Western frontiers, needs the spirit of Foreign Missions, as much as he who is called to preach the gospel in a heathen land. There must be some where a "little pine," or a "stack of hay" in a meadow, or a "lodging place of way-faring men in a wilderness," or some other retreat, where the disciple of Christ has pledged himself to his Maker to go any where, or do any thing, which He may require, or he ought never to regard himself qualified for the holy work of the ministry.

Finally how important are revivals of religion in our Literary Institutions. If the sanctification of one mind, like that of L—S— is so full of interest to the cause of Christ, how fervent ought to be the supplications of Christians that these nurseries of intellect may be often refreshed with rain from heaven. Many noble minds thus filled with the Holy Ghost, will break away from the thralldom of sin, and will go forth like angels of mercy; and whether they shed down their influence upon Christendom or on the "lands that Kedar doth inhabit," they will bless the world with a ministry, which will commend itself to every man's conscience in the sight of God. P. C. S.

#### A CUMBERER OF THE GROUND.

[Furnished by a Clergyman.]

N. was a man of this world. His conscience was not scrupulously tender

in view even of his worldly companions. His general influence was bad, not only in a religious, but in a moral view. None rose up to call him blessed. He was a companion of fools.—His character, and property, and health were fast sinking, though he had not yet wholly forsaken the house of God, when he became my neighbor.—I met him by the side of the bed of death. A strong man was struggling hard with the king of terrors, in circumstances peculiarly suited to awaken the sympathies of nature. Through these sympathies, in which N. was by no means deficient, I hoped to reach his conscience and his heart. He listened to a representation of his character, and the consequences, and the end to which he was hastening. He wept, and expressed gratitude, that any one cared for his soul, and was so kind as to admonish him. But—can the Ethiopian change his skin?—This admonition was soon repeated in N.'s favorite haunt, to make sport for drunkards!—I saw N. again in the chamber of death—himself the victim—but not till he had heard many sermons, and neglected many more, which he might have heard. He had been known to exult at having escaped, by his absence, discourses directed against the vices to which he was addicted—Now he was in a situation, to which it is probable he had, like many others, put off preparation for future realities. His bodily distress was great. But what was the state of his mind? It was like the troubled sea. He murmured. He "wondered what dreadful thing he had done, that he must endure such sufferings." Yet these sufferings were only *natural consequences of the habits he had cherished*. But N. discovered no more tenderness, no more openness to conviction, no more gratitude for reproof. The Spirit of God had been grieved—was departed—returned no more. N.'s body moulders in dust. His spirit—?

Reader beware how thou triflest with reproof, with conviction, with the voice of mercy.

#### THE CHURCH CONFERENCE.

[Furnished by a Clergyman.]

A little number of the members of the church had assembled in the house of God, to review their religious experience. A man in the midst of life arose and said:—"Whenever I examine the evidence, on which my hope, that I am a christian, rests, my thoughts re-



cur to a passage of my *early history*. It was the habit of my mother, when I retired to bed, to teach me to pray, and occasionally to give me religious instruction. One evening my attention was awakened by my mother's words, and I dwelt upon them in the night with great interest. I seemed to be able to address my thoughts to the Saviour, and to cast myself upon his mercy. And, as far as I can judge, my sentiments and feelings were then of the same cast as those, which now enter into my religious character, and which, I hope, are truly *christian*." His father, an old and respectable member of the church, addressed him, and said:—"David, do you not remember the conversation I held with you in the garden, when you was a boy, one morning, respecting the interests of your soul? I asked you if you ever thought of Divine and eternal things: and you replied with tears:"—"They are in my thoughts, father, all the time." The child could not forget the evening, when the sweet voice of his mother, (who, long since had fallen asleep,) persuaded him to trust in the Saviour; nor the father the morning, when he saw the tears of penitence, as he hoped, bedew the cheeks of his little son. Some thirty years had passed away; and this was the first time, that the father and the son had compared their interesting recollections with each other.

I said to myself, it is not certain my instructions and admonitions do not impress my childrens' hearts, because they do not immediately exhibit the ripe fruits of piety. Divine truth may begin "to take effect," long before any marked and clear indication of its influence shall meet even a father's eye.

When pious parents and pious children meet together, in "the sweet fields" above, and, beneath the shadow of Messiah's throne, repeat to each other the story of their salvation, with what touching recollections will they not mutually delight each other! B. G.

#### FROM THE NOTE BOOK OF A PARISH MINISTER.

"Why did you never tell me these things before?" said an unconverted man, dangerously sick, to his minister, who was urging on him the duty of immediate repentance. "My dear sir," said his minister, "I have often told you these things." How true is it of many, in the days of health and prosperity, that "hearing they hear not," even the

most faithful instructions on their danger and duty. This man recovered of his sickness, and lived much as he did before!—another proof that the alarms of the sick-bed, or death-bed, do not of course end in conversion to God.

Mrs. ———, has expressed to me a faint hope that her kinsman, Mr. ———, is a christian. I hope she will keep the thing a profound secret; for I fear it would put the notion, that they too are christians, into the heads of fifty other men in the parish, just like him—of whom I fear, "that they are the enemies of the cross of Christ."

I visited a parishioner, dangerously sick, and gave her counsels adapted to her critical situation, as "having no hope." She listened, apparently with interest; and when I paused, begged me to say more. She recovered, and I visited her again, to follow up former instructions. I referred to our conversation while she was sick. She said she did not recollect it; and I presume spoke the truth. Another case, this, like ten thousand others, indicating that little reliance can be placed upon any of the apparent religious exercises of the sick-bed.

Two brethren, whom I love, are at variance; and that, too, about the manner in which they shall do our LORD's work. I wish they would read and pray over, the following texts:—Acts, vii, 26. "Sirs, ye are brethren; why do ye wrong one to another?" James, v, 9. "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door."—Romans, xiv, 10. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." James, v, 16. "Confess your faults, one to another, and pray one for another, that ye may be healed."—Ephesians, iv, 1, 3. "I, therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." 1 Cor. i, 10. "Now, I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

# HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....*Mark*, xvi. 15.  
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. I.

SEPTEMBER 1, 1828.

NO. 5.

## AN ADDRESS,

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by Heman Humphrey, D. D. President of Amherst College, Massachusetts.]

### THE PRIVILEGE OF GIVING.

DEAR CHRISTIAN BRETHREN,

The *duty* of contributing to fill the Lord's treasury for the spread of the Gospel, has often been pressed upon your consciences, with great warmth of feeling and power of argument. You have listened—you have been convinced—you have felt, and you have cast in your offerings. Were I now to adopt the same method to "stir up your pure minds," and draw out your contributions, I doubt not you would hear me with candor, and continue your charities. But my design is very different. Too long, already, have we dwelt upon *obligation*, as if there was nothing but sacrifice and self-denial in *giving*. It is high time to turn from *duties* to *privileges*. To need continual goading and urging in the very dawn of the millenium, brings suspicion upon our sincerity; —is a blot upon our christian profession.

Giving our substance for the advancement of Christ's kingdom, both at home and abroad, is one of our highest privileges. To prove this will be my object; in the few brief remarks to which I solicit your kind attention.

1. *Giving from right motives, is a humble imitation of infinite beneficence.* The hand of our heavenly Father is always open. "The whole earth is full of his goodness." Emanations of benevolence from his throne are unceasing and immeasurable. I know that in this respect, as well as every other, God is infinitely above us. All that man can do for his fellows dwindles into nothing, in comparison with the inexhaustible gifts of Heaven. But who that loves God, does not wish to become more and more like him? It seems to be a law of our nature, to imitate the example of those whom we love and revere. We esteem it an honor to be thought like them. The word *duty* in such cases, is altogether too cold and heartless. It chills the warm current of our affections. We number it among our choicest privileges that we may follow, though it be at a humble distance, the example of the great and the good. How much more, as christians, should we value the *privilege* of doing good with our substance, in thankful imitation of His bounty, whose beneficence is radiant like the sun, and can never be exhausted!

2. *Giving for benevolent purposes and from christian motives and feelings, is a source of perennial happiness.* As on the one hand, the professor of religion who withholds and hoards up, when a world is perishing for lack of knowledge, cannot but be miserable while his conscience lives within him; so on the other, the cheerful and liberal giver, cannot but feel himself enriched by the outpourings of his benevolent heart. I appeal to yourselves, dear christian friends, for the verity of what I assert. You have seen many a covetous man, and many a prodigal, wretched in the midst of gains and revelling; but did you ever witness a diminution of enjoyment from giving, to promote a good object—to print the Bible,

to spread the Gospel, to teach the ignorant? On the contrary have you not observed, have you not *felt* an increase of happiness, as the direct and immediate reward of christian liberality?

You may not perhaps see so many stories to his house, who out of love to Christ and the souls of men gives his thousands or his hundreds a year, as if he gave nothing: nor so many mirrors in his drawing room—nor so many kinds of wine upon his table—nor so many servants about his establishment,—but you will find him far more happy in his retrenchments, than he could possibly have been, by withholding from the treasury of the Lord. You may not find so much outward adorning in the young female “Working Society” as in the ball room, but you will find more happiness. The pious domestic, by giving a tenth of her scanty wages, will have less to expend upon her person, but she will feel herself rewarded a hundred fold, by the pleasure which she takes in helping to send a missionary to the destitute. And so in every similar case of retrenchment or self-denial.

Account for it as you will, giving liberally, giving often, with a view to the glory of God, enriches the heart, and greatly multiplies the sources of human enjoyment. I have known deep poverty allied with great liberality; and I have read of an instance in which a poor widow cast into the Lord’s treasury all her living. But I never knew a pious and cheerful giver, who appeared to be unhappy; and I challenge all the enemies of the missionary cause to point out an instance of the kind. Is it not then, dear brethren, a privilege to give, a privilege as great as the whole amount of happiness which it confers? And would you thank any one to excuse you from taking a part in the benevolent enterprizes of the day?

3. *There is great honor, as well as heart-felt pleasure, connected with christian liberality.* When a monument was to be reared to the memory of a late beloved Princess, and the whole land of our forefathers was in mourning, one of the conditions of the subscription was, that no individual should give more than a moderate specified sum; a restriction upon the rich, which left room for the poor to come in with their mites, and share in the honor of erecting the sacred memorial. And did not every loyal subject of the monarchy rejoice in the opportunity, and feel himself honored when it was presented for his signature? With what eagerness do the devoted followers of a great captain vie for the thickest peril of the battle; and when he returns in triumph, how enthusiastically do the thronging thousands contend for the honor of harnessing themselves to his chariot! But how much greater is the privilege of testifying our loyalty to the King of kings—of honoring the mighty conqueror of death and hell, by enlisting under his banner, holding all our substance and services at his disposal, and assisting to roll the chariot of salvation to the utmost bounds of a revolted world!

Suppose, dear christian friends, that a mere wish could excuse you from contributing any thing more for the honor of Christ, in the spread of his Gospel. Would you form and cherish such a wish? What! be excused from sharing in the honor of this most glorious enterprize! Let me rather ask what would be your feelings, were it now to be announced by an audible voice from heaven, “the treasury of the Lord is closed in this congregation. It shall no longer be open to receive your offerings. The world shall be evangelized without *your* money, or *your* labors.” Would not each of you anxiously ask, what have I done! what great sin have I committed, to cut myself off from the honor of sharing in the toils and sacrifices by which others are permitted to aid in this blessed work? Considering how backward we have been, and how little we have done for Christ,



is it not strange, dear brethren, that he has not already laid his interdict upon us; and have we not reason to fear, that unless we open our hands wider, and give more cheerfully, he *will*, in one way or another, soon deprive us of the honor and privileges to which he is calling us?

4. *It is a privilege to give, and to be called upon to give often, because it keeps the heart open.* There is no gripe like the gripe of covetousness; and even when it is relaxed by sympathy, or by the yearnings of christian philanthropy, the heart soon collapses when its yearnings have ceased, as cease they will, unless kept in action by frequent contributions. Good wishes, and appropriate prayers, and eloquent anniversary speeches, will not of themselves keep the vital channels open. We must *give* as well as *wish*, and *talk*, and *pray*, or the life blood will be obstructed in its circulation. If then, it is a blessing to have a free and healthful flow of benevolent feelings, it is, if possible, more a privilege than a duty, to give for pious and charitable purposes.

5. *Giving liberally, from right motives, is the way to obtain more.* "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall gush out with new wine." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty." "The liberal soul shall be made fat; and he that watereth shall be watered himself." "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." A principal reason why many professors of religion have so little to give, undoubtedly is, that they "withhold more than is meet, and it tendeth to poverty." If, instead of waiting to be more able, as some do, they were to open their hands wider, and trust in the Lord, "the barrel of meal and the cruise of oil," would hold out beyond all expectation. Nothing is more productive to the cheerful giver himself, than pious liberality. It is that "bountiful sowing," to which the promise of a bountiful harvest is annexed. "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

6. *Another advantage of christian liberality is, that it makes us love our fellow men more than ever we otherwise should.* This is a law of our social and moral natures. The very act of contributing to feed the hungry, clothe the naked, instruct the ignorant, and save the dying, creates an interest in the objects of our charities. And this interest is not only kept alive, but greatly increased by frequent contributions. It ripens into an habitual concern for their welfare, and rejoices more and more in their improvement and happiness. It is impossible for any man not to become deeply interested in the recipients of his oft repeated and cheerful donations. What pious and liberal friend of the heathen, does not love their souls more, than if he had never done any thing to send them the bread of life? What ardent and active friend of Home Missions, does not love his destitute brethren of the west and south better than he ever would have done, had he contributed nothing to supply their spiritual necessities?

7. *It is the possession of a liberal mind, which makes property a real blessing to the Christian.* It is far better for the "heir of all things," to have nothing, than to be rich in this world's goods, and withhold them from the Lord's treasury. Property is certain to prove a snare and a curse to any professor of religion, who carries the beggarly heart of a miser in his bosom. It is only when a man feels himself to be a steward, and holds every thing at the disposal of his Lord,

and cheerfully acts as his almoner, that he can have any reason to congratulate himself upon being intrusted with houses, and lands, and money. Better, infinitely better, were it, to have the widow's heart, with only her "two mites," than to be burdened with great property and great parsimony together. Let every one who makes any pretensions to the spirit of the Gospel fervently pray, Lord give me a heart to do good with my worldly substance, or take it away from me.

8. *The last advantage of christian liberality, which I have time to mention is, that it constitutes the best legacy of a parent to his children.* In the first place, it is the legacy of example, which is so invested that it cannot be squandered by the most reckless prodigal. Nothing is easier than for children to waste the thousands which come into their hands, an hour after their father's burial; but as they cannot waste, so neither can they, without doing violence to nature and conscience, forget this holy and beneficent parental example. And what person is there, (yet free from the marks of reprobation,) who does not value such a sacred bequest, with a moderate share of property, more than he would all that his father could possibly have saved by withholding the hundreds, or thousands, which he consecrated to God?

*In the second place.* A part of what any parent could bequeath to his children, is better, is worth more to them, when the sum has been diminished by a constant stream of christian charity, than the whole would be, had it been hoarded up for their benefit. I do not refer in this remark exclusively, nor chiefly, to those overgrown estates, which, as all experience testifies, drown the great majority who inherit them in destruction and perdition; but what I maintain is this general proposition, that the christian liberality of a parent, whatever his circumstances may be, is, even in a temporal point of view, a blessing to his children. Their prospects in life are better, with but little from the paternal estate, when the balance has been lent to the Lord, than they would be, with every shilling that might have been saved for an item in the last will and testament. God can never want means to provide for those whose parents honor him with their substance, and trust in his promises. The high-way of life is strewn with the wrecks of families, ruined by hoarding and parsimony; but I have yet to learn the name, of so much as one individual, who has been consigned to poverty and disgrace, by the religious charities of his parents.

Instead, then, dear brethren, of waiting for the goad of duty, which the most of us have so long been accustomed to do, let us henceforth be stimulated by the high and glorious privilege which we enjoy, of honoring the Lord with our substance, and promoting the interests of his kingdom among our perishing fellow men.

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## American Home Missionary Society.

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### CORRESPONDENCE.

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#### DESTITUTE REGIONS AND APPLICATIONS FOR AID.

##### A PLEA FOR THE SOUTH.

*From a Correspondent in North Carolina, under date of July 1, 1828, to the Corresponding Secretary.*

No Presbyterian Minister was ever settled in Wilkes or the adjoining counties of Ash and Surry, nor has a Presbyterian church ever been organized in either of these counties. Wilkesborough is a pleasant little village, containing a few persons of great respectability friendly to a pious and able ministry. They have recently succeeded in obtaining a minister to break to them the bread of life; but I am sorry to add that he is compelled to teach school for the principal part of his support. Still I doubt not he will be useful. The country around to a

large extent, is a moral waste. The following fact will afford some illustrations of this remark. On the borders of Iredell and Wilkes counties, and in the immediate neighbourhood of a church, where it is said there has been preaching forty years, I found a few days since, ten families out of twelve, on which I called, destitute of the holy scriptures. These families encircled the church. But it may be asked what advantage have they derived from their vicinity to the house of God!

In this country several causes unite to oppose the advancement of divine knowledge and pure religion. Among these may be mentioned the ignorance and poverty of a portion of the people, the avarice of others, prejudice, a nominal or corrupted christi-

amity, and a scattered and fluctuating population. There are indeed honourable exceptions to these remarks, but they are so separated by distance, and have so little christian intercourse, that their influence is limited. These obstacles to the spread of religion are not peculiar to the Western part of N. Carolina, but are, to a great extent, common to the whole interior of the Southern States. But they are no where more difficult to be overcome, than here.—Hence we shall, I fear, for a long time, need the benevolent aid of the American Home Missionary Society. There are now hundreds of places in this state, where ministers need to be stationed to bring the privileges of the gospel within reach of all our population. But will the number and magnitude of our wants be urged as a reason why they should be neglected? Because the work is difficult to be accomplished, must it be left unattempted, and multitudes of souls be left to perish? Are there none to commiserate our destitute condition;—none to come to our assistance, willing to labour amidst the discouragements incident to our condition, 'till they see the work of the Lord prosper, or sink into their lonely graves? O, Sir, let me entreat you to remember the spiritual wants, the dying necessities of this part of the country, of the whole interior of the Southern states. Here is an immense work to be accomplished, and who will do it, if not the American Home Missionary Society?

#### REMARKS.

We never read an appeal like the foregoing, on behalf of the destitute of the Southern states, without feeling that our help is *only* in God. So extensive are the desolations to be repaired, and so difficult the work to be accomplished, that all the ministers whom it is possible to obtain for this service, fall far below the number required. If every student who shall leave our Northern Seminaries, for five years to come would plant himself in the Southern country, the supply would be inadequate. As many as will go, of suitable qualifications, this society is anxious to send. But from various causes, too many of our candidates for the ministry feel a reluctance to lay the field of their labors in the South. While therefore we deeply sympathize with our Southern brethren, and will most gladly render them all the aid in the power of the National Society to bestow, by urging their claims upon the rising ministry of our land, with assurances that as many as will enter this service shall be sustained, we are obliged to confess to them that there are not men enough to supply these wants. More, however, can be done than has ever yet been effected in this interesting field; and we invite most earnestly the correspondence and co-operation of the churches and Missionary Societies of the South, that their wants may be better known and more deeply felt by those friends of the National Society, who

have the ability, in any measure, to supply them.

But after all, there must still remain a wide spiritual desolation in the Southern states, which can only be repaired by the blessing of God on the resources of those states themselves. And at the present time, in view of the remarkable revivals of religion in Georgia and other Southern states within the last year, and the signal display of divine grace, which is even now witnessed at the College in Virginia, christians, all over the land have great encouragement to pray that the long desolations of the South may speedily be built up through the instrumentality of laborers raised up from among themselves. It is with deep emotion, therefore, that we express our accordance with the spirit of the following brief extract.

*From another Correspondent in N. Carolina, dated July 18, 1828, to the Cor. Sec.*

"Is it not probable that, in a few years, the rising Seminary in Virginia will kindle up a flame in the churches, as Auburn has helped to do in the west of New-York, Andover, in New England, and Princeton, in that region? Is it not important therefore to concentrate for some years, at least, the whole Southern influence, to repair Southern desolations?"

[To the last inquiry above, we do not hesitate to reply, that, in the opinion of the Executive Committee, it is *all-important*, and indispensable. It is for the purpose of concentrating and greatly increasing the action of the Southern churches, in the work of supplying their own destitute, that the National Society desires the connection of Southern Missionary Societies, on the terms recommended in the appendix to our last annual report, and republished in the Home Missionary for July, No. 3, to which we respectfully solicit the attention of the officers and members of such Societies.]

*From a member of the Lexington Presbytery Virginia, Aug. 4, 1828,—to the Cor. Sec.*

There is a large section of Virginia that, I think, must look to the A. H. M. S. for assistance. There are sixteen little congregations, mentioned in the "minutes of the General Assembly," within the bounds of the Lexington Presbytery, that are destitute, and likely to remain so, unless they can get more assistance than the Presbytery can render. I have no doubt that an agent for the A. H. M. S. of suitable qualifications, could soon make arrangements for the settlement of five or six ministers. The people are poor, but willing to do what they can. I would venture to promise, if I could attend to it, to prepare the way for the settlement of four or five ministers on salaries which would enable them to live, if they could obtain assistance in about the sum of \$100 each, from your Society. If you will send an agent here, we can put him on a plan of going to



work efficiently. Do you ask why we do not perform this service ourselves? I answer, we cannot. We are confined to our congregations, our families, and some of us, to our schools and academies. I entreat you, my brother, not to let these statements be "*lost in silence and forgot.*"

#### INTERESTING FROM GEORGIA.

It is with great pleasure that we publish the following letter from a Correspondent in the Seminary at Andover, whose personal acquaintance and correspondence with the Southern country give weight to his own remarks, while the extracts, with which he has obligingly favored us, cannot fail to be read with interest and profit. We feel thankful for such scraps of authentic intelligence, from those who possess the means of informing the christian public, of the real condition of the Southern and Western States.

*Theo. Sem. Andover, Aug. 8, 1828.*

REV. A. PETERS, Cor. Sec. A. H. M. S.

DEAR SIR,—You may remember my having some conversation with you after your interview with the committee on Domestic Missions in the Seminary during your late visit, respecting the *Southern states* as a field for missionary operations—especially the state of Georgia, of which state I am a native. I beg leave to forward you extracts from two letters lately received, which you may publish in the "*Home Missionary*" if you think proper.

*From a Baptist clergyman settled in Augusta, May 13, 1828.*

"The cause of religion has been advancing rapidly in Georgia the past year, and especially since last fall. There are a few Missionary, Education, Temperance, Tract and Bible Societies in the state, but increasing in numbers and in influence. They all have their enemies even among the professed followers of the Lord Jesus Christ. The attention to Sunday Schools is generally small but increasing. The inland towns have not generally settled ministers in each, but commonly preaching *once a month* by clergymen of the Methodist and Baptist denominations, and occasionally by Presbyterian clergymen. Thus in several places where the three denominations attend in rotation, each one Sabbath in the month, they have preaching nearly every Sabbath. But in country places generally they seldom have preaching at any church more than once a month; the same preacher having to supply three or four churches.

The people are able, but not willing to support a preached Gospel. There are upwards of 20,000 Baptists in the state; and of all these not more than *two* churches (one in Savannah, another in this place) pretend to give their ministers any thing like a competent support. Other churches contribute partially to the support of their Pastors, and the duty I trust, is beginning to be more felt. The "*Watchman*," the "*Columbian*

Star," the "*Charleston Observer*" and good deal circulated in the state, but no religious publications issued here that I know of.

These remarks have been made principally in reference to the upper section of the state, which is generally healthy, and in the way above mentioned tolerably supplied with the word of life. The new counties present an interesting field for missionary effort. We need more preachers, many more who will be willing to endure every hardship for Christ's sake, looking to heaven for their reward—none but such can live here and do good."

*From a Presbyterian Clergyman in Lexington, Georgia, July 16th 1828.*

"Georgia has a surface of 58,000 square miles, divided into more than 70 counties, with at least one town in each, with a white population of about 300,000, and a colored population of about 200,000. It has a great variety of soil and climate. The greater part of the state I deem decidedly healthy. The colored population decreases as you recede from the sea-board. The prevailing religious denominations are Baptists and Methodists. From the latest returns I find about 20,000 Baptists, about 18,000 Methodists, and about 3,000 Presbyterians. There are still prejudices against Northern ministers, especially those who visit us merely for health, or on a previous salary engagement. No where is disinterestedness in the clergy more necessary than in Georgia. It seems to me that the liberality of the people is measured more by their opinion of this virtue in a minister than any other. No pious ministers however, who will labor among them faithfully, and will cast all their care for support on God and the people, need fear want. But a bare support is all that can be expected. We have more than fifty churches, and less than thirty ministers. Our churches might easily be doubled in number in one year, if we had enough ministers of the right kind. And every church I believe would willingly give a minister food and raiment.

If you send us Northern ministers let them be of a *missionary spirit*—disinterested—and let them come prepared to *labor, and live, and die* amongst us. *Such shall not want.*

Education, literary and religious, is rapidly advancing in Georgia. Our denomination has an Education Society, a Home Missionary Society and many Bible and Tract societies and Sabbath Schools. We have now no religious publications in the state. We must number among our prevailing vices, intemperance and Sabbath breaking. Our moral and religious prospects are evidently brightening. My Brother, return home as soon as possible. Come prepared to labor diligently, and you need not doubt but that your labor shall not be in vain in the Lord."

This last extract, Sir, is from the *first native of Georgia*, who ever received Presbyterian ordination.

From these extracts you perceive that thr

State of Georgia is open to Missionaries, and the prospect of doing good very flattering. The religious interests of the state are rising fast.

The people have been accustomed to the *itinerary* system; the preachers are supported at a very moderate expense, and in many instances without any expense at all to the people. This is the reason why they are backward in offering salaries to ministers for permanent settlement.—This difficulty is very small, we only want a few Missionaries of the right stamp to overcome it. As it is, the people will in many places support a *single* man, and the prospect to the minister would be of a good support, after he had gained their confidence and love.

The prejudices against Northern ministers exist more in idea, than in fact.—As far as my experience extends, the people of Georgia are ever pleased with ministers who attend to their appropriate duties and shew that they really have the cause of Christ and the good of the people at heart. Such ministers they esteem, and treat with every possible attention. Indeed sir, they are noted for loving their ministers.

I can but say that our Southern country has not yet received the attention from our Northern Brethren which it deserves, and I believe, from the fact that they have been unacquainted with it.

All information which I shall receive of an interesting nature, I shall beg leave to transmit to you, if such should be your desire.

Very Respectfully,

Your obedient Servant,  
C. C. J.—.

#### THE APPEAL OF A FEEBLE CONGREGATION.

The following sketch of the state of a congregation in Indiana is earnestly recommended to the perusal of all whose sympathies are not fully awake to the wants of our Western Country. It is substantially the history of hundreds of congregations, who need aid in the support of gospel ordinances, and whose appeals swell the files of this Society. It exhibits the carelessness of the great mass of the people in most of our new settlements, and the scattered condition, the poverty, the anxiety, and struggling perseverance of the few, who value the blessings of the gospel above all price, to obtain them for themselves and their families; with this difference, that, in this case, the people have their eye upon a minister, who is ready to cast in his lot with them, if he can be sustained, while, in a multitude of the applications that reach us, there is no man, who naturally careth for them to be obtained. They are thinly scattered in a wide wilderness, with no one to guide them, nor to lay his hands upon their little ones and bless them. Who, that has a dollar to give, would grudge it to a people, so sensible of their need, and who, with so much reluctance, and yet, with such christian humility and candor, tell us the simple story of their wants, and ask for that assistance which they must have, or dwell in darkness that may be felt, and bring up their children under the shadow of death?

*The Elders and Trustees of the—Presbyterian Church, Indiana, to the Corresponding Secretary of the "American Home Missionary Society."*

REV. SIR,

In behalf of the said church and congregation, we are induced (but not without great reluctance) to make a call upon the charity and bounty of your Society, whose object, we are led to believe, embraces such feeble churches in new settlements, as this of ours. We are in need of aid. A few years since, this church was organized. Its members were then, and still are thinly scattered over a considerable extent of territory. It was composed of persons who had recently moved into the country, suffering all the inconveniences common to new settlements, and unimproved territories. The difficulties experienced at first, still exist in a considerable degree. Our number of members is about thirty-five, and the number of families, that are regular attendants at our church, and who may be depended upon as permanent supporters, about the same. Of these, none are wealthy, and most of them are poor. We have not yet opened farms of sufficient extent to enable us to become comfortable and independent livers—we have our dwelling houses to build—we are situated remote from a market, where money may be received for the little surplus produce of our farms, and a large proportion of our congregation have not the means of conveying it thither. Hence, the great difficulty of raising money for the support of the ministry. Other religious denominations are intermixed with us, but none of any considerable strength; like ourselves, their numbers are small, and their members poor. A large part of the population around us have no settled opinions respecting religion, and do not attend any religious society.

Our local situation is favorable; and we believe, if we can obtain a good supply of ministerial labor, a large congregation may, by the good providence and grace of God, be raised in a few years. But, if we do not speedily obtain a more regular and permanent supply of ministerial labor, we are apprehensive that our families, now growing up, will scatter among the variety of denominations that may rise up, or be lost among the careless and irreligious part of the community.

Our congregation is scattered over a space of about 120 square miles. Some time ago, we commenced building a house for public worship, but are not yet able to finish it. We were almost entirely destitute of the ministry till a little more than two years ago, when the Rev. ———, came into this country as a missionary. He has since labored as an evangelist, in some parts of this state, and has given particular attention to our congregation. We have contributed, and do still contribute to his support. The strength of this congregation was not till recently, certainly known. We

now find ourselves able to raise for our minister, by subscription, a sufficient quantity of grain, flax and hay, for his household consumption, \$15 worth of mechanic's work and \$50 in money. He has given us the promise that if we will do this yearly, and can obtain for a few years, the additional sum of \$50, annually, he will give us a large portion of his time. With this prospect we are encouraged humbly to ask of your Society, a donation of \$50 a year, for a few years; and we promise to cease our call upon your charity as soon as we shall be able to raise the money ourselves. It is the unanimous wish of the congregation, that he should remain with us and become our regular Pastor; and could we receive the aid we ask, we believe the prospect is fair for his permanent settlement in this place.

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[Our readers will recollect an interesting account, from the pen of Rev. Mr. Ellis, of the formation of a church in Springfield, Illinois. (See Home Missionary No. 3, page 50.) It gives us pleasure to learn from the following extract that, that little church is still holding on its way, while we are pained with the fact that no one has yet offered his services to the society whom we can designate to that interesting and important field. It rests with the young men in our Theological Seminaries, and others in the older states, who are about to enter the ministry, to say, and to answer it to the great Head of the church, whether we, shall still continue to plead in vain for this and the surrounding desolations named in this letter.]

*From the Clerk of the Presbyterian Church in Springfield, Sangamo Co. Illinois, July 22, 1828, to the Corresponding Secretary.*

DEAR SIR,

About the 20th of January last, the Rev. J. M. Ellis arrived in this place, and after making considerable enquiry, found a few who professed the name of Christ, and who had formerly been members of the Presbyterian Church. After consulting with those few, it was thought expedient to undertake the formation of a church, which was accordingly done, the 22d of the same month, consisting of about 20 members; since which time, considerable additions have been made. Scattered abroad as we are, in this wilderness, without a shepherd and destitute of the necessary means of supporting the Gospel, we have been induced to call on the Missionary Society for aid, respectfully laying our case before them, and with full confidence, believing that our Lord and Master will hear the calls of his children and supply them with those heavenly blessings of which the children of God in this place stand in need. There is in this county about 10,000 inhabitants, and but this one church. In Morgan Co. joining this, 8,000; in Green 7,000, together with Pike, Adams, Fulton, Tazewell, Peoria, Schuyler, Calhoun &c. lying about us, all nearly destitute of the preached Gospel by

any of our order. There is in each of the counties I have mentioned, a sufficient number of professors to form a respectable church, but they are unable at present to support a settled preacher.

Feeling as we trust we do, the importance, and wishing to do every thing in our power for the good of the cause, we think we are able to say that the sum of from one to two hundred dollars could be raised for the first year, part in cash and part in produce. A much larger sum could be raised, were it not for our having undertaken to build a Meeting house. This is already commenced and must be a heavy tax on a few individuals, but circumstances seem to require it.

Should we be so favored as to receive aid from the Missionary Society, we should be under obligations not easily expressed, and they would be supplying the wants of a destitute and wilderness land, where the people are perishing for lack of vision.

May the Lord bear our cries, and send faithful laborers among us.

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#### ANOTHER APPEAL FOR GALENA.

In the last two Nos. of the "Missionary," (See pages 47 and 61.) we had occasion to notice the interesting condition of Galena and the surrounding country, comprehending the "Lead Mines" on the borders of Illinois and the North West Territory. We have since seen a notice of a newspaper published at Galena, entitled the "Miner's Journal," which indicates a rapid advance in the business of the place, and that it must soon become a point of great commercial importance. But, in a population of 10,000 they are yet without a minister.

*A correspondent under date of St. Louis, July 7, makes the following remarks which we cannot withhold from our readers.*

"A residence of near three months at Galena has convinced me of the great necessity there is for some one to lead the inhabitants in the ways of righteousness.—They are, most of them so bent on pleasure and business, that the thoughts of death and the judgment seem never to enter their minds. Funerals, excepting two or three instances recently, have been conducted in a manner that I have hardly thought possible in any part of our land;—the corpse taken from the dwelling and carried to the grave by a few persons, and not a word said, either by way of consolation or admonition. There are some it is true who disapprove of this unceremonious mode of burial, and have expressed a desire that there might be some person to officiate, at least on such occasions. The last time I heard from the subscription there, for the support of a clergyman it amounted to \$400. I did hope that ere this, some person authorised to preach the Gospel would have visited the place, and do not yet despair of seeing one. Have the board taken the subject into consideration? I think I am safe in saying, there is no place more in need."



*From a Clergyman in Cayahoga Co. Ohio,  
July 7, 1828, to the Cor. Sec.*

"In that part of the county which falls within the limits of our labors, (Br. B. and myself) there are fourteen townships, some of which have a large number of inhabitants. The Presbyterian churches in these towns are as follows—Cleveland one of 22 members, Brooklyn one of 10 members, and Euclid one of 100 members. Besides these places, there is no church, no stated preaching, no Sabbath schools, no tracts distributed. O, sir, it must not remain so. We must have help. Another minister can be employed here to good advantage. But where shall he be settled? I answer, *in Cayahoga county, in twelve united parishes, without a church to begin with.* But where shall be his home, and who will support him? My house shall be his home, and the starting point, from which he may go out, carrying bibles, tracts, preaching the Gospel and establishing Sabbath Schools. And it is probable something may be obtained from the people towards his support. I will pledge myself, for one year, to give him board, washing, mending, and horse-keeping, &c. When he is fatigued, and wishes to rest and recruit his strength and mind, he may go into my study for a week or two, and preach to my people, and I will go on a missionary tour, and fulfil his appointments.

Now, sir, will not your Society make an appropriation for this purpose? This region, this county, at least, has already experienced the benefits of your aid, and we have none other to look to us, none to help us. But where is the man?"

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NOTICE OF THE DOMESTIC MISSIONARY SOCIETY OF RICHMOND, VA. AUXILIARY TO THE A. H. M. S.

By a letter from the Secretary of the above Society, under date of July 16, 1828, we learn that its number of Missionaries, the last year, was five; who sup-

plied as many feeble churches, at an expense to the Society, of about \$800. Its receipts during the year, were about \$690. The following extract, exhibits further particulars of the present interesting attitude of that Society, and of the field of its operations:

"Our Missionaries have distributed Books and Tracts, formed Sunday schools, and conducted Bible classes at all their stations; and a Divine blessing has attended their labors, though none of them have been permitted to witness what may properly be termed a revival. The region in which we labor is one where the population is sparse and not increasing, and where there is a great diversity of sentiment on those points which divide different denominations of christians. In almost every county in the Presbytery, there is a part of the population who must be supplied with the means of grace by Presbyterians, or they will, to all appearance, live and die without them.

At our annual meeting, a plan was proposed to raise \$3,000 per annum, for three years, for domestic missions within the bounds of the Presbytery. A subscription paper was circulated here, and nearly \$600 were obtained. Efforts are now making to bring this plan before our brethren through the Presbytery; with what success, we do not yet know. The present period is one of very great pecuniary pressure. I have no doubt we shall raise much more this year than we did last. Our greatest difficulty is, to obtain suitable Missionaries and Agents. Can you send us on three or four zealous, self-denying men, of popular talents and manners? Men of the right stamp will be useful, and in a little time obtain a support almost any where among us. At present, we have but four Missionaries in our employ. We greatly need as many more, and could employ them advantageously at once. But where to get them, we do not know. Our Seminary will, we hope, furnish us a supply after a little; but not many of its fruits have yet ripened."

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REPORTS OF MISSIONARIES.

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*From Rev. J. L. Bellville, Miamisburgh, Montgomery Co. Ohio, July 25, 1828, to the Cor. Secretary.*

Mr. B. it will be recollected, was named in our last annual report, as having been recently sent out from the Seminary at Princeton. The following extract from his first report, indicates great encouragement of usefulness in the field assigned him.

"I arrived at Miamisburgh, on the 2d of June, after a journey of thirteen days; seven and a half of actual travel. I found the people anxiously waiting my arrival; and with joyful hearts did the pious few in these congregations welcome me as the messenger of peace, and the harbinger of better days. Believe me, dear sir, you have gladdened the hearts of God's people here, and I humbly trust, prepared the way for the

establishment of two large congregations. The people of these congregations are scattered over a surface of country of 12 by 9 miles. They are, however, but a small part of the population, which is quite dense.—From 300 to 400 hearers attend on the Sabbath, and not a few with apparent solicitude.

In the Washington congregation, we have no other place of worship than a school house; and although, as such, it is large, (conveniently holding about 200 persons,) yet on the last Sabbath that we worshipped there, it was nearly filled with females, and the greater portion of males were compelled to stand on the outside. We, however, resolved on that occasion, to erect a temporary establishment in the woods, where all might be accommodated with

seats and shade. It is in contemplation to build a meeting house the ensuing season, provided means can be obtained.

At Miamisburgh, we have a small meeting house, containing about 300 persons, closely seated. We have always been crowded, and many could not get in. We have, accordingly, taken measures here, to build a shed in front of the house, for the accommodation of such as cannot be accommodated within.

Since the period of my arrival, I have been busily engaged in my ministerial duties, dividing my time equally between the two congregations; and have already visited the greater portion of the families in both.

I have succeeded in establishing two Bible classes, and two Sabbath schools.—The former are very promising; whilst the latter move heavily on, for want of competent and active teachers.

My Bible class at Washington, now numbers 30, and the Sabbath school 24.—The Bible class at Miamisburgh, numbers 20, and the Sabbath school 35. The schools have only been in operation three Sabbaths."

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*From a Missionary in Indiana, dated July 10, 1829, to the Cor. Sec.*

Seven persons, one by certificate, and six on examination, have been received to the communion of the church within the last four months.

I have, in the mean time, visited all the families connected with the church, and while I have found some things to dishearten, I have also found much to encourage me.

The monthly concert and Thursday evening prayer meeting are regularly attended. We have also a conversation meeting every Tuesday evening, which is confined to the members. The Sabbath School and Bible class, are kept up, and are tolerably flourishing.

The pecuniary affairs of my congregation are becoming more encouraging. No doubt is now entertained, that by the close of the year in which my commission was given, the embarrassments under which the Trustees have long laboured will, through your liberality, be entirely removed.

My whole time is devoted to this congregation, and I find enough to do. So long as it shall be the will of my master to retain me as a laborer in his vinyard, I have no disposition to quit the post assigned me.

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*From Rev. W. B. Kennedy, Green Co. Ala. June 1, 1828, to the Cor. Secretary.*

Mr. K. was appointed June 12, 1827, to labor on the borders of Alabama and West Florida, as directed by the Alabama Missionary Society, auxiliary to the A. H. M. S. At the date of our last annual report, we had received his returns up to Oct. 1827; at which time, 46 had been added to the churches to which he had ministered. He now writes as follows:

"Anterior to the meeting of the Presbytery of Alabama, in March, 1827, a large field had been discovered in this recent wilderness, where the people were literally perishing for lack of knowledge; being entirely destitute of the stated means of grace. The Presbytery, though without funds, employed me to labor in this destitute region of our common country; hoping and believing that they might receive some assistance from your Society, in defraying the necessary expenses, in which they were not disappointed. Since that time, up to the first week in April last; I have labored in that field, which includes (in this state) the counties of Covington, Butler, Pike, and Dale, and in West Florida, the settlements along the Choctawhatchie river, Uchee valley, Alaqua and Yellow rivers. I labored stately, one Sabbath in each month at Uchee, one at Covington, one at Butler, and one at Pike. Between these places, I preached as often as my strength would admit—frequently three times through the week.—We have had the sacrament of the Lord's Supper dispensed six times in the course of the last season: I have considerable reason to believe that my labours have been blessed to the souls of many of God's people.—At the communion occasions above mentioned, we have admitted, for the first time, after due examination and profession of faith in Christ, *sixty-two persons*, to participation of the emblems of the broken body and shed blood of our common Lord."

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*From the Rev. C. Hoover, Missionary in Southwark, Philadelphia, Aug, 4, 1828; to the Cor. Secretary.*

A year has now transpired since I commenced my labors among this people. While I see every reason to lament my own unprofitableness, I have abundant cause of thankfulness to God for the measure of success with which he has attended my efforts.

It has been with me a primary object in preaching to professors, to make them feel their obligation to *do*, as well as hear. In the course of the year very pleasing evidence has been given that a *working* as well as a praying spirit, has been on the increase. Among the efforts of the year I notice the following:

Three flourishing S. Schools, embracing about 400 scholars have been kept in operation by the members of this church.

A Female Education Society has been formed, the members of which have pledged themselves to support one young man in preparing for the ministry in Maryville Seminary. They will no doubt raise funds enough to support two. In addition to this, an individual member has become responsible for the support of another.

About \$800 have been raised in the church towards the erection of the building, which is now going up.

Collections have been taken up in aid of your funds at the monthly concert, amounting to nine dollars. I am happy to tell you;

that at the concert this evening, it was proposed that every member present should agree to pay annually into your treasury, through the elders of the church, 50 cents. The proposal was very cordially agreed to and every person present, professors and non-professors put down their names. The session will take measures to get the names of all our members on their list, and those who may join us hereafter. Henceforth this church will be a Missionary Society, auxiliary to yours. We shall have from 150 to 200, fifty cent subscribers, the 1st year;—100 communicants, and a good portion of the congregation.

I know that some of our friends will think these efforts premature, and will perhaps tell us that the time to be benevolent will have come when we cease to be dependent upon charity ourselves. But we think otherwise—we believe it is easier to teach the church *now* the duty of giving, than it will be when it has increased in numbers and in strength—we believe that even beggars are under obligations to give.

During the past year, also, a tract society has been organized in which nearly all our members have actively engaged.

These are **LITTLE** things—but I know you will be pleased that I mention them, because they show that there is a willingness among the people to do, though their means are very limited.

Our new house is progressing—the roof, it is expected, will be on in 4 or 5 weeks. We hope to be enabled, thro' the assistance of our friends in the city, to finish the building without going into debt.

A meeting was recently held on the subject, in the 5th Pres. church, at which a resolution was passed pledging the meeting for 1500 dollars, and a committee of nine active and influential men were appointed to act in concert with our building committee in raising the funds yet necessary to complete our house.

Since that time a very favorable change has taken place. The aspect of things in the church is again encouraging. Our anxious meeting is well attended, and within two weeks 6 or 7 indulge the hope that they have passed from death unto life.

[We are obliged to omit several interesting reports of missionaries, extracts from which may be expected hereafter.]

## FOREIGN INTELLIGENCE.

### LONDON HOME MISSIONARY SOCIETY.

We published in our last, a brief notice of the anniversary of the above Society, contained in a letter from the Rev. W. Patton, of New-York, now in Europe. We have since received "The World," (London) of May 23, which contains a more particular account of the meeting, at which Lieut. Gen. Neville presided over a very crowded assembly.

The meeting was addressed by the chairman and several others, both Clergomen and Laymen; among whom were the following, whose remarks, as they contain several interesting allusions to this country, will be read with satisfaction, and we hope with humility, by the friends and patrons of the A. H. M. S. We have only room for a few very brief extracts.

**REV. H. F. BURDER.**—America has been mentioned in the report, and I conceive there is no person present who will not feel an interest in the welfare of that great country. Two things are essentially necessary to our success—urgent effort, and humble dependence on the Divine blessing; and these have both been displayed in the American churches. They seem to be acting on a large scale, extensive like the rivers of their country, and vast as the mountains and forests of their native land; a scale broad and comprehensive as the religious liberty which they enjoy. We hear much from our commercial men of the extension of the interests of this country, in consequence of American Independence; I trust it will also be manifest that the cause of God has been in a proportionate degree advanced. When I hear, either by means of private communications or public documents, of the promotion of religion in that country, I confess very peculiar feelings are excited

in my mind. I feel that there is cause for shame and humiliation; and that an impulse ought to be given by the information to the spirit of prayer, that God may be given no rest till he pour down on his people and his churches here, an increased measure of his Holy Spirit—till he refresh us with some drops of that mighty shower which has been for years shed on our American brethren.

**THE REV. W. ORME.**—America is, indeed, a great country:

"A world of wonders, where creation seems  
No more the work of nature, but her dreams."

It is great in its religion, and in its examples of benevolence, general philanthropy, and extensive usefulness. Its example is such as Britain will do well to imitate, and with which we shall do well to co-operate, and keep pace. The Americans are trying a great experiment; they are endeavoring to shew the possibility of a country's maintaining itself by its own resources and internal strength. It has been charged on religion, by those who knew her not, that she is a mere engine and tool of the state. America enables us to refute this charge. It is delightful to know, that in this advanced age of christianity, she has lost none of her primitive powers, nor any of those principles by which she was at first distinguished. It affords us satisfaction to see that she can exert her influence, and advance the interests and happiness of mankind, even when no motives of a political kind can have any operation. (The Rev. gentleman then referred to a document, in which it was stated that the number of places of worship in New-York, in proportion to the inhabitants, greatly exceeded those of the metropolis of



great Britain.) The experiment, which is now carried on in America, is one calculated to put Europe to the blush. It is a Society united to promote the cause of God, and to advance the kingdom of his Son. It is calculated to do more good in refuting the cavils of infidelity, than perhaps any thing else in the present day. The resolution refers to the connexion of America with England. The persons who first went forth to that country, were bone of our bone, and flesh of our flesh. They went forth to plant christianity in that land, and with it they

planted the tree of liberty; that tree might grow together, and bring forth the fruits of righteousness; and from this small stock of emigrants have sprung up a race of men, active and intelligent, liberal and useful.— The resolution refers also, to our common language; and who, I ask, does not rejoice that his mother tongue is the same as that spoken by his brethren in America. Another tie by which we are united is, that of christianity. I hope we shall continue to be bound together by this tie, in the bonds of permanent love, friendship, and usefulness.

## MISSIONARY APPOINTMENTS.

It is our design hereafter to furnish in the Home Missionary, a Monthly list of the Missionary appointments of the Society. The following are the appointments made by the Executive Committee since the commencement of the current missionary year, i. e. from May 7, to Aug. 15, 1828.

*Missionaries re-appointed, who had been before in the service of the Society.*

Rev. Edson Hart, in Bloomfield and Green, Trumbull Co. Ohio.  
 Rev. Lot B. Sullivan, in Byron, Genesee Co. N. Y.  
 Rev. Joseph Butler, in Ft. Covington and Moira, Franklin Co. N. Y.  
 Rev. Nathan Gillet, in Port Bay and Rose, Wayne Co. N. Y.  
 Rev. Henry Safford, in Clarence, Erie Co. N. Y.  
 Rev. Ezra D. Kinne, in Sand Lake, Rensselaer Co. N. Y.  
 Rev. Chs. Wadsworth, in Richfield, Otsego Co. N. Y.  
 Rev. Daniel Miller, in Bristol and Barzetta, Trumbull Co. Ohio.  
 Rev. Silas Wilder, in Lewis, Essex Co. N. Y.  
 Rev. Isaac McIlvaine, in Monroe, Michigan Ter.  
 Rev. Daniel Gould, in Iredell Co. N. Car.  
 Rev. Daniel W. Lathrop, in Eliria, Lorain Co. Ohio.  
 Rev. Moses Ordway, in Parishville, St. Lawrence Co. N. Y.  
 Rev. Hiland Hulburt, in Worthington, Franklin Co. Ohio.  
 Rev. Leonard Johnson, in Pike, Bradford Co. Pa.  
 Rev. Daniel Beers, in Cairo, Green Co. N. Y.  
 Rev. Jacob Burbank, in Williamson and Marion, Wayne Co. N. Y.  
 Rev. Oliver Hill, Union, Broom Co. N. Y.  
 Rev. David Remington, in upper Greenburg, Westchester Co. N. Y.  
 Rev. Hugh Wallis, Sheldon, Genesee Co. N. Y.

Rev. William P. Kendrick, in Shelby, Orleans Co. N. Y.  
 Rev. Enoch Bouton in Ellsworth and Farmington, Ohio.  
 Rev. Edmund Ingalls, in China and Freedom, Cataraugus Co. N. Y.  
 Rev. Horace Galpin, in Geneseo, Livingston Co. N. Y.

*Missionaries not in Commission the last year.*

Rev. Timothy Woodbridge, in Austerlitz, Columbia Co. N. Y.  
 Rev. Ira Manley, in Keene, Essex Co. N. Y.  
 Rev. Simeon Woodruff, in Strongsville, Cuyahoga Co. Ohio.  
 Rev. Thomas Cole, in Huntington and Racoon, Gallia Co. Ohio.  
 Rev. John S. Ball, in St. Louis Co. Missouri.  
 Rev. Samuel Clelland, in Chippeway, Wayne Co. Ohio.  
 Rev. C. Johnson, in Locke, Cayuga Co. N. Y.  
 \*Mr. U. Maynard, of the Seminary at Auburn, to go to Indiana.  
 Rev. William Blain, in Cold Spring, Putnam Co. N. Y.  
 \*Mr. Addison Kingsburg, Theol. Sem. Andover, to Ohio.  
 \*Mr. John Spaulding, do. do. do. to Ohio.  
 \*Mr. Calvin N. Ransom, do. do. do. to Ohio.  
 \*Mr. Samuel M. Fletcher, do. do. do. to Ohio.  
 \*Mr. Charles R. Fisk, do. do. do. to Ohio or Illinois.  
 Rev. William Fisher, Meredith, Delaware Co. N. Y.  
 Rev. Lyman Richardson, Wysox, Bradford Co. Pa.  
 Rev. William O. Stratton, to Ohio.  
 Rev. Asa Meech, in Hull, Upper Canada.  
 Rev. David Smith, in Wayne and Randolph, Crawford Co. Pa.  
 Rev. Mr. Remington, Cayuga Creek, Erie Co. N. Y.  
 \* The individuals designated by this mark have not yet commenced their missions.

*The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from July 15th, to Aug. 15th, 1828.*

Amherst Mass. Senior Class of College per Dr. Humphrey 11 50  
 Amherst Mass. a friend to the Society, per Dr. Humphrey. 50  
 Canterbury, Ct. Esther Cleaveland, donation 4 00  
 Chenango Point, Broome Co. N. Y. Mon. Con. Coll. per Rev. Mr. Lockwood. 16 00  
 Fairfield, N. Y. Miss Mary Wheeler, donation 3 00  
 Forks of Chenango, Coll. by Rev. Henry Ford 2 00  
 Galena, Ill. Mr. C. R. Robert, donation 25 00  
 Newark, N. J. 1st Presb. Ch. Monthly Con. Coll. per Mr. Nichols, 18 00  
 Do. 3d do per Mr. Campfield. 26 88  
 New-Haven, Ct. Sec. Inquiry in Yale College in part to constitute Rev. E. T. Fitch, a life Member. 25 00  
 New-Haven, an aged female to constitute Rev. Samuel Merwin, a life Member. 30 00  
 New-York Mon. Con. Coll. in Brick Church, per P. Hawes. 22 03  
 Do. Cedar-st. Ch. per C. Beers. 15 43  
 Do. Pearl-st. Ch. Asso. per Dr. Macauley. 286 75  
 Do. Donation of Fam. Friend, to constitute Rev. George Bourne of Quebec a life Memb. 30 00  
 Do. From the Children in the Orphan Asylum, per R. Barnum, Superintendent. 2 12

Parsippany, Jane W. Howell, Treas. Fem. Evan. Miss. Society, per Peter Hawes, Esq. 20 00  
 Preble, N. Y. Aux. Soc. per Rev. A. P. Clarke 25 00  
 Rochester, Mass. donation from two individuals, per Rev. A. Cobb, 3 00  
 Rockaway, N. J. Aux. Society. 15 00  
 Salem, Washington Co. N. Y. Aux. Society, per Mr. Trueman, Treas. 17 25  
 Somers, N. Y. Fem. Miss. Society, per Rev. G. H. Griffith, 10 00  
 Southwark, Phil. Mon. Con. Coll. in 1st Presb. Church, per Rev. Mr. Hoover. 9 00  
 Tennessee, Coll. made in Synod, for A. H. M. S. 19 02  
 Towanda, Bradford Co. Pa. Coll. in a Missionary box, by ——— Myers, 2 00  
 Union, Broom County, N. Y. Aux. Society, by Rev. O. Hill, 25 00  
 Woodbridge, N. Jersey, Rev. W. B. Barton, donation, 15 00  
 Worthington, Franklin Co. O. Aux. Soc. per Rev. H. Hulburt, 25 00  
 Subscriptions to the "Home Missionary," per H. W. Ripley. 180 00

K. TAYLOR, Treasr

Total, 885 00

For the Pastor's Journal.

RECOLLECTIONS OF A PASTOR.

"There is a friend of mine," said one of my flock to me, "with whom I should wish you to have some religious conversation. She will visit me soon, and if possible I will give you information of it." But why do you wish me to converse with her in particular? "She is the daughter of a christian mother, and was educated in the right way; but has left it for the Universal doctrine." Other explanations were given, and I consented to converse with the young lady, at some convenient time. Several weeks passed away, and I heard nothing more of the matter, until I called upon the friend who had made the above request, and found the subject of it at her house, on a social visit. Two or three other young ladies, were present; which, though I remembered my consent to converse with her on the subject of personal religion, seemed to render it inexpedient to say any thing on the subject of Universalism. I however watched my opportunity of introducing some thoughts respecting the importance of laying up for ourselves, in youth, a better treasure than this world contains; with such reference to the absolute necessity of repentance and conversion to God, as crossed the track of her belief. She was a young lady of great promptness, as well as of strong native sense; and not easily intimidated with the prospect of a little discussion. As I had expected, she took me up immediately, giving us to understand that she had very different views of the *paternal* character of God. In her opinion, it was not reasonable to suppose, that he was such a tyrant as to punish his creatures eternally, for not performing what they could not do, without his special grace to enable them; nor that he would suffer the adversary to carry off the victory from his Son. This was precisely the disclosure which I had wished to draw from her, and afforded me the opportunity of a friendly discussion, which I could perceive, with the cheerful consent of the rest of the company.—The discussion was altogether friendly; but unusually protracted for the place. I felt a little uneasiness come over me,

more than once, lest it should be continued too long; and yet no chance was afforded of concluding it in a satisfactory manner, without touching upon many points. At length, we reached the last objection and argument, she could recollect in favor of Universalism; and with the same kind feelings with which the argument commenced, and augmented seriousness, I added a few practical considerations, which appeared to make an impression on her mind. "If I were to believe," she replied, "as you do, I should be most miserable." "But what, my young friend, if it should be found, after all, that things are as I have stated? Your reluctance to believe them, your dread of having them true, will not help you. You have told me repeatedly, in this conversation, that you find great satisfaction in your belief—that you are peaceful and happy; but what if you should find, at last, that this peace has been an awful delusion? Better be honest with yourself and know the worst of your case, while you have opportunity to escape the wrath to come." So much had my feelings of compassion for her become excited, at this stage of the conversation, that I could not conclude without importunately urging her to give the subject a more candid and prayerful attention. Several months passed, and I heard no more of Miss D. Indeed, her distance from my habitation and sphere of labor, did not leave me the prospect of meeting with her soon, if ever again. But after this lapse of time, it was whispered to me, by her friend, that she had been in her company, and at my church, and was more reserved than before on the subject of Universalism. Another christian acquaintance of her's, informed me, that she had lost her cheerfulness, and appeared very unhappy on some account. At last, a request came from herself, for some further conversation with me on the subject of religion. I complied with the request, and found that all and more, than my mind had surmised respecting her, was true. She had returned from the visit, at which I had been introduced to her, with very serious thoughts. She went again to the "Universal" church and heard, and tried to be satisfied with the delusion; but it

only added to her fears. She continued to attend, until her apprehensions of being fatally deluded, became intolerable. In that state of mind, she one evening returned from the house of *smooth deceits*, and, entering her chamber, threw herself down before Him, who seeth in secret; and besought Him with strong desires, to show her the right way. From that moment, her favorite teacher was deserted. She could never again venture into the place where she had been so miserably and almost fatally deceived. Such was her account of herself; and which corresponded with the subsequent result. It was some time, before she found true peace and joy in believing. When she did, it was accompanied with a remarkably humble and self-diffident spirit.— Her christian friends, who watched the progress of her convictions, and observed the blessed change, which appeared in her temper, conversation and manner of life, had strong confidence in her piety, long before she dared to entertain more than a trembling hope for herself. That trembling hope became, however, gradually more decided and satisfactory. She was enabled to separate herself visibly unto Christ, and commemorate, with heart-felt gratitude and joy, his sacrifice upon the cross. From that time, she lived a new life, by faith in his name. Her appearance was habitually that of a meek disciple, who esteemed others better than herself. But her course was short. A sedentary life, to which she had been for several years accustomed, at last induced a pulmonary complaint, that terminated her earthly existence. Her behaviour, in her afflictions, and during the days and nights of her painful disheartening sickness, was exemplary and most gratifying to her christian friends. Her faith was strong in redeeming mercy; and her end peace. "Weep not for me," she said, "I have no fears of death."

The amiable Miss D. is gone to her rest, and will soon be forgotten, except by her weeping friends; but I would not consign to oblivion the grace of God, which appeared in her, nor the means by which that almighty grace accomplished her salvation. The recollection of her is associated, in my mind, with several practical reflections.

1. We should never despair of the conversion of any sinner to Christ—particularly of those, concerning whom

it can be said, they are the children of Godly parents. They have been dedicated to God, and often presented to him in the arms of prayer.

2. Religious discussion, of the right kind, is altogether calculated to do good. But to deserve this character, it must be the discussion of important, practical points; it must be carried on with the utmost good will, and be accompanied or followed by earnest prayer for wisdom and grace from above. The angry disputes, which so often occur between professing christians, and, I may add, the controversial books, written by some in the same spirit, bring injury rather than advantage to the cause of truth. Let none presume to do Christ's work in a wicked manner, lest they be placed in the same rank with those who entirely neglect it.

3. There is no system of error more cruel in its consequences, than Universalism. It shuts up the kingdom of Heaven against the young and unconverted sinner, as effectually as Deism or Atheism. I can scarcely refrain from tears, even at this distance of time, when I think of the religious state of Miss D. when I first saw her. She had actually put away from her all thoughts of earnestly seeking to enter in at the strait gate; nor was it, in the nature of the case, possible that she should thus seek it, till she was delivered from her delusion. The manner in which she ever after alluded to it, was truly affecting. She regarded it as a subject for bitter repentance. Many, I have reason to believe, were the tears of contrition, which she shed over it. Let all, who are enticed into this most accomodating and broad way, remember that the end thereof is the way of death.

4. Very great good might result to individuals and to the church of God, from a careful improvement of every opportunity to communicate instruction or christian reproof to individuals.— There are, at present, several interesting members of my church, who have been brought into the family of Christ through the instrumentality of pious conversation. The pastor or some other individual found them in a state of alienation from God, miserable wanderers from the path of life, and seriously warned them, and perhaps *entreated* them with affectionate earnestness, to escape from the wrath to come. And O, how great, how wonderful has



been the result. They are now travellers to the new Jerusalem, are trophies of redeeming mercy. How many others might be added to their number, were intelligent christians or even all christian pastors intent upon improving their opportunities.

VERUS.

### AN INTERESTING RECOLLECTION OF THOMAS HOOPPOO.

[Furnished by a Clergyman.]

The Rev. Isaac Bird, American Missionary to Syria, told me, some six or seven years ago, the following story:—"I was seated," said he, "at a table, occupied chiefly by clergymen, at the head of which, the Rev. Mr. Mills, of Tarringford, Con. presided. Thomas Hoopoo, (now an assistant Missionary at the Sandwich Islands) said Mr. Mills, came to my house, to visit Henry Obookiah. Henry had gone to another town; but as it was near sun-set, I persuaded Thomas to pass the night with my family. His mind, I saw, was shrouded in heathenish darkness. In the morning, he left my house and went on his way. In a short time afterwards, I heard that Thomas was "concerned" for his soul's salvation; and not long after this, that he had begun to cherish "hope" in the mercy of the Saviour. When I remembered how dark and ignorant his mind appeared to be a short time before, I could scarcely credit this report. Very soon, however, Thomas came to Tarringford, "to see" Mr. Mills. He rushed eagerly into my house, and earnestly demanded, "Where is Mr. Mills?" "He is in the study," was the reply. He flew to the study—threw the door open—and, lifting up both his hands, exclaimed: "*O, sir, I thank you! O, sir, I thank you!*" The poor youth had come to pour out his full heart into the bosom of the honored man, who had been the instrument of arousing his attention to the interests of his soul.

Who can say, how many souls will ultimately join with Thomas Hoopoo, in blessing Mr. Mills as the instrument, through this zealous Missionary, of their salvation!

Who, that can enter into the feelings of Mr. M. would not count the "blessing" of this poor youth, "ready to perish," a large reward for a life of strenuous toil and severe self-denial.

R. G.

SERIOUS IMPRESSIONS ON THE MINDS  
OF SINNERS VARY ACCORDING TO  
THE VARIATION OF THE PRAYERS OF  
SAINTS.

[Furnished by a Clergyman.]

Soon after I was constituted the pastor of one of the Congregational churches in Connecticut, it was ascertained, that some fifteen or twenty females of this church were unusually solicitous for the salvation of sinners. They conversed much respecting the long continued and distressing declension, which had obtained among them, and their christian friends with whom they were associated. Their tears and prayers were mingled together before God, and they silently, yet critically, watched the signs of the times. It was not long before, at a lecture in a part of the parish remote from the centre, there were found three persons evidently under the special operations of the Holy Spirit. One of this number, to the great joy of these sisters in Christ, soon gave evidence of a change of heart. A second lecture, without much delay, was preached in the same neighborhood; at which meeting eleven persons were found, who were deeply affected in view of their spiritual state. At the close of the service an opportunity was improved for personal conversation with each of them, and not many days were suffered to pass before they were seen and conversed with the second time. A part of them were now supposed to be under pungent convictions of sin. Their pastor was then necessarily absent from town a few days.—On his return, his first business was to visit these anxious sinners; but alas, he found them not in a state of anxiety like that in which he left them. All, without exception, were far less solicitous respecting the salvation of their souls; and the serious impressions of no small proportion of them were erased, and they were unwilling to make religion a subject of conversation. It was so ordered, that on the same day in which this mournful fact was ascertained, the little band of pious females, of whom mention has been made, were assembled together. Their minister, without communicating to them a knowledge of this fact, asked them individually, what had been their religious feelings and conduct for a few days previous. There was, substantially, but one answer given to the in-

terrogation. Each person was constrained to confess, that she had not, during that period, had so lively an interest at the throne of grace—she had been involved more deeply in the cares of the world—and had thought less of the condition of impenitent sinners. It was then stated to them, that the persons, who were a short time before viewed as being convicted of sin, were now in an unpromising state, having lost, in a great degree, their serious impressions.—This statement called forth, as we trust, tears of repentance. A resolution was unanimously adopted, to devote a certain portion of time to special fasting and prayer. The convictions of the eleven persons, to whom allusion has been made, were renewed—their hopeful conversions succeeded, one after another; and all of them, together with fifty-six other persons, were in a few months added to the church.

“WHERE THERE IS NO VISION, THE PEOPLE PERISH.”

[From the Diary of a minister in the interior of one of the Southern States, where the Gospel had never, until recently, been steadily preached.]

— This morning, (Sabbath) as I was going into the house of instruction and prayer, one of the citizens of the village was reeling about the door quite drunk! This man is said to be worth, at least \$150,000. But alas! what is the wealth of this whole world, with *impotence* and *drunkenness* therewith? What a miserable example he sets to a family of 6 or 7 children, and to this community. May the Lord save him from the dreadful portion of the drunkard! Oh, the wretched evils of *intemperance*. I have been here more than a year, and this man has heard me preach only once or twice. His family, although young, seem to despise the Gospel nearly as much as himself.

— Heard, this afternoon, of a desperate affray between two young men, (or rather animals,) in S—. Things had been in train for one of those fashionable meetings, called a *duel*. One of the parties not being exactly *disciplined* or *nerved* for the combat, proposed a delay of some weeks. Upon this, the other posted him as “a coward,” &c. Yesterday, they unexpectedly met; and being armed with pistols, one fired at the other. A violent battle of “fist and scull.” then ensued, and continued until one overcame the other with what a sailor would call a “sound drubbing.” The *philanthropist* might inquire, why was this suffered, in so populous a place? An answer is not difficult. The seconds equally toned as desperadoes, and being early on the spot, stood, with cocked pistols, and threatened to shoot the first man who attempted to part them! How should the *civil arm* dispose of such fashionable villains and murderers? Alas! it seems *palsied* in many parts of our land. But a short time since, a notorious drunkard of this place, (rich withal) was presented by the Grand Jury, for *intemperance*. But the

Judge refused to give his sanction. And, why? He was intemperate *himself*!

— At night attended monthly concert, as usual. About 15 persons out. There had been more, usually; but it had been proposed at the meeting previous to this, to have a collection for the benefit of missions. I have reason to believe this kept some away. It does seem that many people in the world are as much afraid of giving a sixpence or shilling to some truly benevolent object, as if it would prove their ruin. Oh, that they were as fearful of sin and iniquity, and of giving liberal support to the vices of the land! One of my Elders has nothing to do with Missionary and the like operations, in any way. The one who was present, manifested so much opposition to having a collection, I concluded to defer it, at least for the present. May we all be directed in the path of duty. May God, in some way or other, induce this people to do something for the advancement of his kingdom, besides talking and praying. Alas! what do these amount to, without the disposition to do something more!

— Had conversation with a merchant about selling spirituous liquors to be drunk in the store. He does not seem particularly convinced of its sinfulness and awful tendency; and, in the course of conversation, said he did not think it an *evil* for a man, so disposed, to *destroy himself* by intemperance! Oh, miserable and shocking is that kind of reasoning, which divests a sober and moral man of the common feelings of humanity.

BE YE WISE AS SERPENTS.

[Furnished by a Clergyman.]

Mrs. A. made a profession of religion in 1826. Mr. A. is not a professor, though he is kind to his wife, affords her every opportunity of attending religious meetings, &c. In return, Mrs. A. is frequently talking of her husband's being “quite hardened and thoughtless.” In the presence of both strangers and neighbors, she will say, “O, Mr. A. I wish you would get religion—I wish you would.” Now, all this is doubtless true, and he ought to be reminded of it by the wife of his bosom, and in such a manner as to convince him that she prays for him, and *feels* more than she *expresses*. But she has talked to him so much, and in so improper a manner, that I wonder he bears it, when I remember that his “mind is enmity against God.” Yet he does bear it, and apparently without irritation; but it is evident that his respect and affection for his wife are gradually diminishing. He has become so accustomed to this “clinking” of the house-bell, that it makes no good impression on him. Once, pious conversation affected him; now, it does not, and he is gradually losing his respect for religion. His wife, hopefully very pious, but injudicious, is making sad work with him. Wives! take care how you talk to your non-professing husbands. “Be ye wise as serpents.” Live religion. Pray much, and choose out acceptable words and seasons. Don't complain, and scold, nor “cast pearls before swine.” POEMA.

# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....Mark, xvi. 15.  
How shall they PREACH except they be SENT?....Rom. x. 15.

VOL. I.

OCTOBER 1, 1828.

NO. 6.

## AN ADDRESS,

### ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by John H. Rice, D. D. Professor of Theology in the Union Theol. Sem. Prince Edward Co. Va.]

Permit me, Christian Brethren, to call your attention to the *connexion which exists between the cause of Foreign and Domestic Missions*; and to the happy effects which will flow from a due consideration of this subject.

I. These two interesting departments in the Church of Christ are, of necessity, committed to the particular administration of different agents, and are supported by different voluntary associations; yet in their grand object are perfectly one; are pervaded, sustained, and carried forward by the *same spirit*; in the use of substantially the *same means*; and with the same great results.

1. *The object is one.*—The field opened before the servants of Christ is the world. One company of labourers may be placed *here*:—another, *there*: but all are at work in obedience to the command, and subserving the interests of one great Lord and Master, who hath purchased the Heathen for his inheritance, and the uttermost parts of the earth for his possession, He says, “GO; PREACH THE GOSPEL TO EVERY CREATURE:” and they who truly obey, go whither he directs; intending as far as their obedience can effect it, that his purpose of love shall be fulfilled. Their object is to *evangelize the world*. These reapers carry different rows, but they mean that the whole field shall be reaped, and the grain be gathered into the garner of their Lord.

2. *The same spirit animates all who go as Jesus bids.*—It is a spirit of love to God and love to man. Selfish considerations belong not to the motives which urge to this enterprise. Desire of ease, of wealth, of worldly honor, of literary distinction and learned leisure, gives way before the overpowering influence of christian love. Whether the Missionary goes to build up the waste-places of his own country, or to carry the gospel to the ends of the earth, he goes to glorify God, in the salvation of men; he goes to spread the light which shines on him and communicate the joy that fills his heart.

3. *True Missionaries employ, every where, substantially the same means.*—They preach the facts of the Gospel, the truth as it is in Jesus:—that truth which when cordially received, makes men real christians. The word of God, by which men are born again. [1 Pet. i. 23.]

4. Going forth under this high impulse, to accomplish the same great object, in the use of the same means, they do under God produce the same effects. The eyes of men are opened and they are turned “from darkness to light, and from the power of Satan unto God.” They are made partakers of that “holiness, without which no man shall see the Lord,” and with which, no man shall be cast off from his presence, and from the glory of his power. They are delivered into the mould of the gospel; taught to worship the same God; believe in the same Saviour: cherish the same hope: walk by the same rule, onward and upward to the same Heaven. A Greenlander converted by the preaching of a Moravian;



a *Hittite* brought to the knowledge of the truth by a pious *Lutheran*; a *Hindoo*, conducted to the feet of Jesus, by an *Episcopalian*, or a *Baptist*, or an *English* or *American Congregationalist*, and a *Sandwich Islander* embued with the faith of the gospel by a *Presbyterian*, all form substantially the same character, for all are made *holy*. Nor is this to be wondered at, when all have received, and relied on the *same facts* of the gospel, and been regenerated by the same Spirit.

II. The cause of missions must be sustained by the *men* and *money* of the church, voluntarily and heartily consecrated to the service and glory of God.—But even to this moment, there is a great deficiency in both these classes of instrumentality. Often, *very often*, the Directors of Missionary operations, when an importunate cry reaches them from some region of darkness and death, turn every way and call for a helper, but no one answers, “Here am I, send me.”—And often too, when one has been found ready to go, the means have not been at hand to send him.

In this state of things, it may be supposed that vigorous efforts to promote Domestic Missions will cripple the resources of the Foreign Missionary cause; and that sending men and money to foreign stations, may injure domestic operations. This might be the case if these two enterprises were opposed to each other.—But they are not; they are one; the same in spirit and in aim; and whatever is done for the one is done also for the other. Labors of love performed, and contributions of money made for the benefit of the heathen, have awakened from their slumbers, the charities of christians for their perishing countrymen; so that Domestic Missions have been most liberally supported by those who have done most to send the gospel to distant lands. On the other hand successful Missionary operations at home, have a direct tendency to increase the means of carrying on the cause of Foreign Missions. This will appear manifest when we consider,

That there is no power in Missionary Societies, nor in the church to command the charities of the christian public. Having stated the condition of the country and of the world, they can do no more than to select the best men to be obtained for the service, and send them to their proper place of action; to receive what any may be disposed to bestow, and appropriate it according to the wishes of the donors; and then pray for the Divine blessing on these labours of love, and appropriations of property. But when the call is made for men and money, who will answer it besides the real friends of Christ? The number of these is comparatively small. Every new revival produces additions to this number. New friends are gained:—old ones are made more zealous and faithful. Should twenty thousand, of such as will be saved, be added to the Church this year, there will be just so many more to care for the interests of Christ's kingdom, and to co-operate in building up the walls of Zion. Should the addition be doubled during the next year, it will be but to double the number, who will aid in the great work of sending the blessings of the gospel through the whole earth.

But God not only employs the contributions and labors of his people to sustain and advance his cause.—He makes great use also of *sanctified public opinion*; as indeed of all the means which exist of exerting a moral influence. There is a wonderful adaptation, not only of religion itself, but of the measures by which it is promoted, to the whole nature of man. Wherever there is a powerful work of grace, there public opinion sustains the cause of missions, foreign as well as domestic, and its adversaries are ashamed. Let such a work go through the whole land, let all feel the worth of the soul, and the preciousness of the Saviour—and no tongue will utter a whisper against this cause; no heart will be hardened; no hand will be closed.

There is then, an intimate connexion between domestic and foreign missions. The cause is one : and when we meet to hold this Monthly Concert of prayer, we may, with undivided hearts, embrace the whole, with all the varied and important interests of this great enterprize of love. Let us now offer our united supplications to the Father of mercies, on behalf of men abroad, and men at home—for missionaries in our cities and country places—for those who are penetrating the forests of the West, or visiting the plantations of the South ;—for the men who have gone to the waiting isles of the sea to proclaim the law of Jehovah—for those who are causing the joyful sound to be heard, in Greece, in Palestine, in Africa, in Oriental Asia ; and wherever else christian charity has carried the blessings of salvation. Let our thoughts and affections run over the whole world, and embrace the whole family of man ; and let us in the strong exercise of faith and love bring and present them all before the Father of mercies, at the throne of his grace.—We will pray for the peace of Jerusalem. O Zion ! may all who love thee prosper—and let grace, mercy, and peace be multiplied to all who call on the name of the Lord ; *both their Lord and ours !*

Brethren ! this unity of spirit, purpose, interest and effort, may well awaken in your bosoms the most delightful feelings. This is a season for the exercise of true christian friendship ; and fraternal love towards the whole household of faith ; and for the enjoyment of communion with the universal church.

In effect, all who are engaged in this monthly concert desire the same things, oppose the same things. “ And this is firm friendship.”

Now this expansion of feeling and communion of spirit are well suited to produce excellent effects on the church, and on the world.

1. When the true spirit of Christian benevolence awakens up, and the condition of men “ without God and without hope” is set before our eyes, we cannot be satisfied, if our instrumentality is not employed in communicating the blessings of salvation to those who are ready to perish. At this monthly concert, we come up to a mount of vision. On the one side we see, the goodly tents of Jacob, and we rejoice that our lot is cast with those, whom Jehovah has delighted to bless. On the other side we see, in the wideness of its extent, the land which is yet to be possessed. We know that in the Divine purpose it is all given to the Redeemer, it is his inheritance, and he will possess it. We know too, that he will honor his chosen people, in the age fast approaching, by making them instruments for the accomplishment of his decree. And while we contemplate the scene displayed in the great *panorama* of prophecy, we are ready to call one to another, and say “ let us rise up now and take possession of the good land, and let none be faint hearted, for the Lord of hosts is with us ; and the power of the Most high will be upon us.” No, we cannot rest in peace, unless in our places, we are doing something for the good of our country, for the salvation of the world.

2. Deep feelings of this kind will prepare us to work together with those who are engaged in the same cause. It is when we are cold and worldly minded, that the adversary excites party spirit and envy, and sows jealousies and divisions among the people of God. And alas, the church, and the interests of souls have suffered incalculable injury from these evils. When will they be banished from among us ? This I know is a very trite subject, but it is impossible to value too highly the importance, among all who love the truth, of united counsels and efforts. At all times they are important, but especially in this age, and *above all* in this nation where the church stands alone, and the moral power of public

opinion is greater than any where in the world. The cause of God is advancing. The enemy sees it: he is alarmed: he is rousing himself up to greater opposition. We may be sure that he will not let this great country be wrested from his hands, without a violent struggle. There is even now an urgent call made, for all the strength, and all the wisdom of the church. We must not permit the adversary to come on us in all his force, while we are disunited in spirit and effort. Cherish then, brethren, the feelings which belong to the monthly concert. And may all who name the name of Christ be thoroughly knit together in love; be of one heart and of one mind, and go up together to the help of the Lord—to the help of the Lord against the mighty. Amen.

## American Home Missionary Society.

### CORRESPONDENCE.

#### FIELDS OF PROMISE AND APPLICATIONS FOR AID.

##### INTERESTING FROM LOUISIANA.

The facts contained in the following communications, we doubt not will be regarded with surprise, as well as deep interest, by many of our readers. They address the sympathies of every Christian, while it would seem that their appeal to *Candidates for the Ministry*, must be irresistible. It is truly a subject of wonder, that in the largest and most flourishing portion of the State of Louisiana, that in the parish of *Iberville*, whose settlement was commenced 130 years ago, and that on the borders of the Mississippi, where the population exhibits almost the denseness and wealth of a continued village, for more than one hundred miles above the city of New-Orleans, there is no stated preaching by any protestant denomination of Christians—none in the English language!—Not because there is any lack of pecuniary means.—The inhabitants are not poor as in the newly settled states further north. Their wealth is ample and increasing. Nor is it for a want of a willingness among the people to sustain the institutions of the Gospel.—There are multitudes within the limits referred to, of native Americans, who, allured by the facilities of worldly gain, have removed thither from all parts of the United States. These have learned, by their loss, to value highly the ordinances of Christianity, while many of the French population, we are told speak the English language, and are willing to aid in the support of Protestant worship.

*The following application, under date of May 25, 1828, and signed by forty of the inhabitants of the Parishes named, has lately come to hand.*

##### STATE OF LOUISIANA.

To the Am. Home Miss. Society.

We, the inhabitants undersigned, of the State of Louisiana, and Parishes of Ascension and Iberville, take the liberty to state the condition of this section of country to your charitable Society. With the exception of one Catholic minister in each, we have not a minister of the Gospel in our parishes. (A parish in Louisiana, is much the same as a county in the old states.)

From Baton Rouge to New-Orleans, a distance of one hundred and twenty miles, all of which is a thick settled country, the Word of God is not preached in the English language; and we believe, never has been preached on the Sabbath, and with very few exceptions, never on other days of the week. Very many of the inhabitants are Americans, consequently are not Roman Catholics; many others not strenuous.

Multitudes here are destitute of the ordinances of Christ. The sick and dying have no minister to pray for them, none to attend funeral ceremonies.

We see, and have seen for many years, like a mighty torrent rushing over us, the desolation in which our country will evidently soon be, if we neglect and do not enjoy the blessing of a preached Gospel.

It is our sincere wish and desire, and at present our only hope, that you will send us a Missionary; one capable to teach us the truths of the Gospel, zealous in the things of religion; one who may do honor to his profession, and one whose labors we pray the Lord may bless. Such a minister would be welcomed, and provisions made for his support; and we trust, through the blessing of God, that societies and churches may soon be formed here, and the interests of the Redeemer's kingdom advanced.

The bearer of the above application, a respectable inhabitant of the Parish of Iberville, has favored us with a personal interview. He is a native of Connecticut, and though not a professor of religion, our knowledge of his character inspires the fullest confidence in the correctness of his statements, while a residence of eight years in Louisiana, has afforded him sufficient opportunity to know and feel the condition of that State. His representations of the state of society, the facilities now afforded for the exertion of a most useful religious influence, and the readiness of the people to welcome the labors of zealous and devoted ministers, are such that we have been induced earnestly to enquire, *who will go for us?* And we



regret to say, that no one has yet offered his services to enter upon this most interesting field, the City of New-Orleans excepted, to which we have a prospect of sending one or two Missionaries the present autumn.

*At our request, the gentleman above referred to, has written us the following, dated Farmington, Conn. Aug. 19, 1828.*

DEAR SIR,

In addition to the petition sent to you from Louisiana, I cannot do less than write a few lines in order to give a more clear view of the condition and wants of the people of that state, particularly some parts of it. They need an able ministry, they need a moral influence; and, may I not add schools, as knowledge is necessary with religion. The state of learning, though very low, is fast improving. It is well known that the state of Louisiana is now a rich, flourishing, and is becoming a very populous state.

The salubrity of the climate is generally considered equal to that of any of the states in the southern part of the union. The southern part of the state receives the advantage of sea breezes, while in the more northern, the land is higher. There is little or no Fever and Ague, and the Yellow Fever is not known to spread in the country. Little need be dreaded more than in other states as to sickness. About half the inhabitants are Americans; the others mostly French and of French descent, and generally speak both languages. Except Roman Catholics, I believe there are not more than three or four settled ministers in the state. The number is very small. Including about half of the state, the southern and western, there is not, I presume, a protestant minister of the Gospel, of any denomination, either settled or as a Missionary, New-Orleans excepted.

In the distance of one hundred and twenty miles, from Baton Rouge to New-Orleans, the most populous part of the state, (though the majority of the inhabitants are French, yet very many are Americans,) it is believed the first sermon, since the world began, remains yet to be preached, *on the Sabbath, in the English language.*

In the northern part of the state, the people are, in a degree, furnished with ministers and missionaries of the Baptist and Methodist denominations. In the southern and western, they are entirely destitute.—How is the Sabbath regarded? need not be asked.

That portion of the inhabitants which are native Americans, are emigrants from different parts of the union, and by increase, are now able, and no doubt willing, to come forward and support the preaching of the Gospel, if ministers could be obtained, and likewise to contribute to the spread of the word of God, and to the building up of Christ's kingdom to the ends of the world.

The people are sensible of their situation, and are now anxiously waiting and hoping soon to greet the arrival of a missionray from

the A. H. M. S. Who is to comprehend the result of such an event! What an extensive field, and not a laborer in all the harvest! In the state there are many of the Aborigines of our country to be found. In the parishes of Ascension and Iberville, there are several small settlements of Indians; (Choctaw) from ten to fifty persons in each, so much domesticated that they sew and make themselves clothing, and by their industry, support themselves and families. These, as well as multitudes of others, like sheep without a shepherd, unless some leader soon appear, will wander and be lost forever.

The local advantages as well as commercial facilities of this country, are very great; probably not exceeded in any part of the world. Having in our own state one of the first commercial cities in the union, a ready market for our products, and receiving a great part of the trade and produce of the western country; for many months in the year, no less than from ten to twenty thousand strangers visit our shores, scattered through different parts of the state; and what examples are set them? Where can they go and hear the Word of God preached? What, but the billiard table, the licensed gambling house, the horse race, and the congo dance, is seen to attract the attention of this vast multitude?

When will such scenes end on the Sabbath, and the true God alone be adored? When shall this place, the mainspring of immorality, be converted, and the light of the Gospel cast its influences around, and shine on the mountains, and kindle on the spires of Mexico in the west, and through the agency of Foreign and Home Missions, shed a blaze of light, and illuminate all the dark regions of our own southern states, and the provinces of South America, the islands of the sea, and the whole world be filled with the glory of God.

In New-Orleans, shall the churches that are now building remain destitute of pastors to break the bread of life to the citizen, the weary traveller, and the mariner? Two or three ministers are needed there, and many more in the state. We hope, and may we not look for one, two or three, at least, this season? Are there not some, whose zeal for the cause of the Redeemer is so great that they will come over and help us, and make glad the solitary places? In this destitute situation, in a short time, the present generation will all pass away, and *what will become of the soul!*—What excuse will young ministers of the Gospel, who are now waiting to see what the Lord will have them to do, make at the bar of God; looking back on this moment, while multitudes are perishing before their eyes, and they not in the field? I feel sensible, though the wants, in other parts of our country, are very great, that, in no part of the union, are Missionaries so much needed as in the state of Louisiana.

Your humble servant.

S\_\_\_\_\_ T\_\_\_\_\_

## ADDITIONAL FROM ILLINOIS.

In the *Missionary*, No. 5, page 89, we published a short appeal from the Church in Springfield, Illinois. The following communications have since come to hand, which we are unwilling to withhold.

*From a layman, dated, Jacksonville, Morgan Co. Ill. August 10, 1828, to the Corresponding Secretary.*

DEAR SIR:

FROM a moral wilderness of the West, I address you upon a subject, in which yourself, and the Christian public in the East, are actively engaged; that of sending heralds of the gospel to the destitute within the bounds of the United States. From the reports I have recently read, I discover that much good has already been done by the Society in supplying the destitute. The united prayer of the Church in the East, is, that the same benevolence which instituted that Society, may increase, until every corner of the field is furnished with efficient laborers. This feeling is no doubt responded from the hearts of Christians in the West; for they feel that the souls of this people are perishing for lack of vision! The object of this communication is to make known to your society the importance of this section of Illinois. It will, however, be imperfect in many respects, for want of data relative to some subjects. Perhaps no portion of the United States presents a more important, or more destitute field, for the immediate labors of faithful and zealous Missionaries of Christ, than is constituted by a few counties in the northern portion of Illinois. The counties to which I have reference are Green, Morgan, Sangamon, Tazewell, Peoria, Fulton, Schuyler, Adams, and Pike. Morgan, Green, and Sangamon are by far the most important, containing a population of 24 or 25,000. The settlements in Morgan and Sangamon began 9 or 10 years since; that of Green a little earlier. Except Tazewell, the counties here mentioned are situated in the military bounty tract, being less valuable, principally from that circumstance; and the settlements began more recently, and progress more slowly. The population of all these counties is estimated at between 30 and 32,000, having probably doubled in less than four years; say in three years and six months. The face of the country is said to be as beautiful as any part of America, comfortably level, with timbers and prairies interspersed, in a very delightful and convenient manner, over most of these three counties. There are, however, some exceptions. Some of the prairies are wide, and, for lack of timber, cannot be cultivated until hedging shall be resorted to. The soil is the richest I ever saw in any country. That on the borders of rivers, bays, or valleys in New England, bears no comparison in fertility; and even the celebrated German and Genesee Flats, in the state of New-York, are not equal. The productions of all kinds, from the slightest culture, are very abundant, more so than

from the most careful tillage and manuring east of the Alleghany mountains. The prairies furnish the pasturage and most of the meadow of our country. Some grasses are cultivated and grow well. Much attention is now paid to the growth of fruit trees, and excellent success, as yet, attends every attempt. The raising of stock is an easy business in this country. Better stock, with almost no care, is raised, than in the New England states with usual exertions and care. The Illinois River bounds Green and Morgan counties on the west, separating them from Schuyler, Pike, and Calhoun counties, and affording steam-boat navigation at almost every season, not only as far up as our own landings, but to the rapids of said river; the point at which the contemplated canal, connecting Lake Michigan to the Illinois River will intersect it. Landings both safe and convenient are found the whole distance above. Sangamon county has the benefit of the river by that name, which is navigable for keel boats in the spring season. At other seasons her freight is brought to landings on the Illinois, in Morgan county. Not much can be said in relation to the comfortableness and convenience of our buildings; by far the greatest part of them are poor, made of logs roughly put up, in the form of what we call cabins, some decent houses and barns are, however, built and building throughout the country. The enterprise manifested on this subject is quite laudable and now increasing. The fields present a very beautiful aspect, as the growth of almost every vegetable is very luxuriant.

As every subject cannot receive attention in one communication, I must cease my descriptions of this kind. Enough has been written heretofore, no doubt, to convince all who feel interested for us, of the attractions which our section of the country possesses; and the influence of its advantages in directing to its bosom a vast tide of emigration.

But, dear sir, the moral desolations of this otherwise very desirable region, are great! greater I fear than you will conceive after all the attempts at description. In the first place, our population has most of it originated in the southern and western states, where very little heed is given to the education of children. Some of our citizens from the slave states are exceptions, in this particular; but very few of them are aware of the benefits of your free literary institutions; and none can realize, as yet, the blessedness of your pious and benevolent associations. Experience and a direct exhibition only, can give their minds a correct conception of them. To convince any who may doubt this, I will give an instance, exhibiting the tone of sentiment on the subject of missions, inculcated by a portion of our Baptist brethren in this and others of the western states. In a Baptist association held in Sangamon, an article was introduced and made binding upon that body, in pursuit as follows: "We do not feel it our duty

or our privilege, to admit into our councils any missionary, or any one engaged in supporting the cause of missions.<sup>16</sup> The same spirit has extensively existed, and yet exists to a considerable degree, on the subject of Sabbath schools: and what is still more astonishing and more to be deprecated, is that a violent opposition has prevailed, and yet prevails, among the same class of *citizens and preachers*, and some others, against *educated ministers of the gospel*. They contend that the preparation of the heart is all that is necessary to qualify a man for the great and important duties devolving upon a minister of Christ: That God, by his spirit, will and does (by special revelation) direct such, in what manner to publish and defend the sublime doctrines of christianity. Judge ye of our need of help from those who are qualified to preach the gospel and defend its doctrines!

I have been a citizen of this county almost six years, and witness to its progressive stages of settlement and improvement; and notwithstanding the rapid strides it has made in this way, I have always been pained, and my heart sickened in contemplating the literary and moral darkness which has shrouded the land. The same impenetrable night yet overspreads it. Indifference and opposition to literary improvement, (in the majority,) and neglect of moral instruction, and the influence of intemperance, profanity, gambling, &c. are doing their own work in forming the character of our youth! O! the forbearance of a merciful God, who withholds his vengeance when such works of iniquity are practiced. But here is a little salt which has not lost its savour. In Green county is a small presbyterian church; in Morgan is a little church, and another in Sangamon county. In Fulton county are a few presbyterians, unembodied, calling for assistance to form them into a church. Also in Schuyler and in Adams are a few persons of our order, entirely destitute of the ordinances of the gospel. Our Church in Morgan consists of twenty-eight members, and materials exist for increasing the number to thirty-five, perhaps, who will probably be united in a short time. Rev. J. M. Ellis now devotes three-fourths of his time to our neighbourhood and congregation. He is the only located presbyterian minister in a large space of country. What are the labors of one man, in a population of more than 30,000? All the others are destitute; they starve, they languish for want of spiritual bread.

<sup>16</sup>We are happy in the assurance that the spirit of the article here communicated is cherished by only a portion, and we may hope not the largest portion, of our Baptist brethren in Illinois. There are some of that denomination in that state, who are zealously engaged in promoting the cause of education, and in elevating the standard of ministerial qualifications. With such we cordially sympathize, and wish them God speed.

What shall be done for this people? Is there no help for the souls that are here perishing? While God is doing great things for his Church in other states, pouring out his Spirit in such copious effusions, where the gospel is preached, this people are going backward. Is it not probable that God would equally bless and prosper the preaching of his word in Illinois? Is our character more hopeless than others? Jesus Christ came into the world to save, even the chief of sinners! We call loudly, by our destitute situation, for immediate aid! Compare our case with others, and then tell us, if we have yet no claim upon your Christian charity?

*From another, dated Canton, Fulton Co. Ill. Aug. 6, 1828, to the same.*

I again enquire, cannot the Home Missionary Society assist the Military District of Illinois? I am a resident of the bounty tract, and if there has ever been a Missionary to labor in this whole tract it is unknown to me. There are four counties north of the Illinois river, where I think churches might be formed and ministers supported to a considerable extent, probably as well as in any part of the state. I have no doubt that if we had a man of common talents in this county, some would subscribe liberally for his support. Such is the interest created by the Home Missionary Society, that we are much agitated with hopes, doubts and fears. Can you not send a Missionary the approaching autumn to this county?

*From the Secretary of the Domestic Missionary Society of Gallia Co. Ohio, dated Gallipolis, Aug. 11, 1828, to the Corresponding Secretary.*

I despair of giving you an accurate description of our want of another Missionary. Considering the extent of our territory, with a population of about twelve thousand souls, and our moral desolation, I should not exaggerate, should I say *ten* are wanted. We ardently solicit *one*, when he can be obtained. My pen trembles, my heart vibrates, while I communicate some of the blessings we have received by means of your Society. Soon after Mr. Pomeroy entered on his mission, in April last, Bible classes were formed in each society where he labors, embracing upwards of one hundred members. A Sabbath school was also formed in Gallipolis. It is unnecessary to add, that these infant nurseries of piety are well attended; for soon after Mr. P. commenced his labors, a small cloud was seen gathering—the congregations were solemn—christians were aroused, and were not strangers at the throne of grace, pleading earnestly with their Father to bestow upon us undeserved blessings. God has been pleased to hear their prayers. Two enquiry meetings have been held. At the first, twenty-four attended; at the second upwards of forty. Eight or ten entertain a hope that



they are "born again." It is an interesting time with us. We request the prayers of the church of Christ, that we may "strive to enter in," for the Holy Spirit is evidently amongst us."

*From the committee of a Presbyterian church in Pennsylvania, dated Aug. 12, 1828, to the Cor. Secretary.*

We are anxious to retain our minister, but are yet unable to afford him a support.— Even with the aid you have afforded, we are aware his stay with us has been a continual sacrifice on his part; yet with a constant zeal he continues his labors and exertions. We have a sufficient population to support a minister, but it cannot as yet be brought to our aid sufficiently to effect that object.— Our church is small, and we are situated in a community where Universalism has been the established religion, or rather the substitute for religion. The present generation have grown up with it; and your own observation may probably have shewn you, that it is more difficult to subvert an infidelity pretended to be founded on a belief in Divine revelation, than to demolish the idolatry of the heathen. It is peculiarly important that the preaching of the Gospel by an able and efficient minister should be maintained here, to support the standard of truth against the most pernicious error which would otherwise overwhelm this community. We have heretofore mentioned the destitute situation of the little churches in our neighborhood, who have no one to break to them the bread of life. These, Mr. — has occasionally visited; and with us, we think, his labors have been very beneficial, altho' we have not been blessed with any very special influences of the Spirit. Yet the Gospel has been continually preached, and the banners of the Cross have not only waved on these walls of Zion, but we do believe the cause of truth is advancing. There is evidently, this season, a much better attendance on the preaching of the Word, and apparently, more of a spirit of enquiry into Divine truth. Error appears to be, in some measure, receding; and some, we hope, have passed from death unto life. It is with us an interesting crisis. The place where we meet for public worship, has this season generally been crowded. We hope for a further accession of hearers when our house shall be finished, if we can retain Mr. — as our minister. If he leaves us, (we would hope better things,) but it does ap-

pear that what ground we have gained must be lost, and our religious society go down. The thought of his leaving us is appalling.— We cannot spare him.— We cannot live without the ordinances of the Gospel. We again ask your aid for the ensuing year. With it we hope the institutions of the Gospel may be here firmly established, and may continue to bless the present and future generations.

*Application from a church in the State of New-York, to the Secretary of the Western Agency.*

[We publish the following, as a specimen both of the wants of the destitute, and the encouragement afforded by the good already resulting from the aid of this Society, to grant still further assistance.]

DEAR SIR,

In behalf of the Congregational Church in this place, the undersigned beg leave, through you, to present their unfeigned thanks to the Home Missionary Society, for the assistance they have given this little weak branch of Zion to support the preaching of the Gospel one half of the time. The means thus afforded enabled us to employ the Rev. — who began his labors among us over a year ago. And we have the unspeakable satisfaction to inform you that his labors have not been in vain; but through his instrumentality we have had a glorious refreshing from the presence of the Lord. The wilderness has blossomed like the rose, and streams have broken out in this moral desert. We have had considerable additions to our church, and expect more. Unanimity and brotherly love abound, and although the convicting and converting influences of the spirit are withdrawn, our meetings are interesting, and we are yet happy in God. Our dear minister is exceedingly endeared to us by our late revival, and we have engaged him for another year in our church alone. Depending much on you for assistance in supporting him, we have raised by subscription, \$200. We hope to receive \$100 from you which will make but \$300, to support a large family of children. It would be a death blow to our little Society to have him go from us. His labors seem to be peculiarly necessary at this time, and in this place. We are surrounded by almost every error, and there are many who are ready to say to us, "fly like a bird to your mountains." We need a man of ardent piety, good talents, and uncommon prudence to lead us. In Mr. — we possess such a man, and we trust in God, that you will do as much as you can to assist us.

## REPORTS OF MISSIONARIES.

*From the Rev. J. M. Ellis, Jacksonville, Morgan Co. Illinois, Aug. 1, 1828, to the Cor. Secretary.*

Our readers will recollect that the Rev. Mr. Ellis has heretofore labored as a Missionary in Kaskaskia. From a regard to his health, and other considerations,

satisfactory to the Committee, he has recently removed to Morgan county, where his prospects of increased usefulness are highly encouraging. He writes as follows:

The loud call and encouraging promise from these upper counties, which are white

already for the harvest, I am fully persuaded, should not be neglected any longer. The Church in Jacksonville, on last Lord's day, received an accession equal to the whole number of members, making the number now twenty-eight. Others were expecting to come forward, but were prevented by the unfavourable weather. Four were received on their profession of faith; the rest from other churches. The drooping spirits of the Church have revived, as the parched fields after refreshing showers. There seems to be a rich blessing in store for this section of the state, if we can obtain laborers.

I have suggested to you the importance of these upper counties as a field of missionary labour of great promise. Sangamon, Morgan, and Green counties, population 25,000, are taking the lead in this state. They are populating with unexampled rapidity; having doubled their inhabitants within the last three years. The surrounding counties, Adams, Schuyler, Fulton, Tazewell, and Pike, of which Morgan county forms nearly the geographical centre, already make up the population to about 30,000. This is that part of Illinois which now is, and from all appearance is destined to be, the most populous and wealthy. It is even proverbial that it possesses a rare combination of beauty of prospect, richness of soil, and salubrity of climate. A spirit of industry and enterprise is found in these counties, not to be found in this state elsewhere, nor in Missouri. Many English farmers and many from New England and New-York are effecting a happy state of agricultural improvement. No country can exceed this for farming. Common crops of corn yield from 50 to 75 bushels per acre; wheat of the best quality also—average per acre, about 25 bushels—85 not uncommon. Through this flourishing country flows the Illinois river; admitted to be without a rival in beauty and excellence of navigation. The market on the Illinois was opened the present year by steam; eight or ten steam-boats have already visited the Morgan landing since the spring, and more are expected.

I have said the field here is white, ready for the harvest; and the prospect of our mission good, very good, if we can obtain laborers. I was solicited with great earnestness to settle in Greene county, and also in Sangamon county, before I settled here, which I am fully satisfied was my duty; and I am confident you will think so too.

You have probably heard from Springfield, (Sang. Co.) and heard the cry of the new church formed there, for a pastor. Will God grant they may not cry in vain. Think of the population of these three counties, in the midst of whom I am settled—25,000! and many are from New-England. One-fourth of this church at Jacksonville are from the eastern states. Think of the population of Sangamon county, 10,000; and the church exerting every energy to build a meeting house of brick—encouraged

by the aid of \$100 from Boston, (Mr. H.)—and will you not send us missionaries? I have said in a previous letter; that little or nothing can be realised as to the success of benevolent societies here, until the A. H. M. S. succeeds. Had we a clergyman in Greene, and in Sangamon, these operations might be successfully commenced at once. In these three principal counties, six missionaries might be employed to the best advantage: may I not say, we must have three.

From the Rev. A. S. Wells, New Albany, Floyd Co. Indiana, Sept, 2, 1828, to the Cor. Secretary.

I think I mentioned in my former letter that the members of the Church here, had become quite dispirited, in consequence of their frequent disappointments in trying to obtain a minister. Since the death of their much lamented minister, Rev. Mr. Day, in 1823, they have been destitute of the preaching and ordinances of the Gospel, except for two or three years past they have received occasional supplies. Having surveyed the country, I deemed it expedient to concentrate my efforts, for the present at least, upon this place. The Sabbath School already established was re-organised upon the most approved plan of instruction; and the teachers and others, formed into a Bible Class.—The monthly concert of prayer was appointed, and has been well attended. A weekly lecture on Thursday evening, and a conference and prayer meeting on Saturday and Sunday evenings, have been added to the prayer meetings already established. Since my arrival, I have been overwhelmed with a deep sense of God's mercy to me and this people. Every exertion we have made has been blessed and owned by the Great Head of the Church. Although we came here but a little more than three months ago, perfect strangers to the people, young and inexperienced in the ministry, God has given us the entire confidence of the people.—Our meetings are attended by an increasing, solemn and attentive audience; and, above all, they have been honored by the presence of the Holy Spirit, in his convicting and converting grace. At almost every sermon I preach, and almost every meeting I attend, I discover that God is speaking to the hearts and consciences of sinners, by the still small voice of the Gospel; and although there is very little excitement among the people, the work appears to be still going forward. When I came here there were but twenty-three members of the church; of which number, five only were males. There have been added, at two seasons of communion, by letters, one male and two females; by examination, six males and eleven females—in all, twenty members. Besides these, there are eight or ten that will probably come forward, at our next communion. We hope many more. Thus God is owning our feeble instrumentality, to build up his kingdom, and affording us every encouragement to proceed in this labor of love.—In view of it, I would call upon those dear:

friends of Home Missions, who have sent us here, to thank God, and take courage to attempt still greater things. I feel assured, that there is a great harvest ready to be gathered, in this western country, if the laborers can be found to thrust in the sickle. Now is the golden season, and I do trust, if laborers can be found, they will be hastened on. Calls for help come to me from all directions, and it pains my heart to be obliged to shut my ears to such requests. I try to distribute my labors as much as possible, in order to keep the little churches in the destitute places in existence. In Martinsburgh, I have spent two sabbaths; established at that place a very flourishing Sabbath School; and another at Greenville, 5 miles distant from Martinsburgh. There are two small churches in that region, viz: Blue River and Bethlehem, which are entirely destitute and famishing for the bread of life; and such is the state of the country, that a Missionary might labor there, I think, with the prospect of soon forming a flourishing society in each place, and, if nurtured, might support a minister at least one half of the time. Once in two weeks, I preach a sermon at Jeffersonville, 5 miles above New Albany. A small church formed there, some time since, was disbanded and scattered for the want of Gospel privileges. I hope to send you something encouraging respecting it hereafter. As I have just begun to labor there, I cannot speak definitely of it at present.

I am assured that the people here wish us to stay, and that they will do all they can, for our support. They are generally poor, but industrious and thriving; and will soon be able to support the Gospel among themselves, and help others. They will, if prospered, soon erect a house of worship.

*From the Rev. Leander Cobb, dated Charleston, Clark Co. Indiana, Aug. 11th, 1828, to the Cor. Secretary.*

I have much reason to be very thankful to God, that from the time of my last report to the present, he has enabled me to attend, without interruption, to the sacred employment in which, I left the land of my fathers to engage.

Doubtless you wish to learn whether there have been, apparently, any good effects from my labors in this state. I would say, then, with humility, I hope they have not been altogether in vain. Some in Indiana call me their spiritual father. If, through my instrumentality, they have been truly converted to God, with the Psalmist, I would say, "Bless the Lord; O my soul, and forget not all his benefits."

At a late communion season in this place, the Lord Jesus was evidently present with his dear children, who, for weeks before, had been praying earnestly for a blessing. They were now strengthened and comforted. The congregation, on this occasion, were permitted to enjoy the faithful preaching of two devoted servants of Christ, who have long been laboring in this state, and

who really seem to possess the spirit of apostles. Eight persons were added to the church—making in all since I came here, fourteen. There are now among us, some giving evidence of piety, who have not yet publicly professed their faith in Christ—and there are others, who are asking with anxious solicitude, "what must we do to be saved?"

Pray for us. This town partakes very copiously of the present great political excitement. Such excitement every christian knows, is destructive to the interests of vital religion; and I greatly fear, that the hearts of God's children here, which seem now, in a degree, warmed with love to the Saviour and love to souls, will be frozen by its congealing influence, and that awakened sinners will be influenced by it to grieve away the Spirit of God. In view of our present situation, I cannot but rejoice; I do it, however, with much trembling.

From what I have witnessed of late in three or four churches, I think it manifest that the Lord is convincing christians in this part of the state, of their past neglect of duty, and the impenitent of their danger. The Holy Spirit is showing not a few, that they are sinners, that God is holy, and that there is a judgment to come. Oh, sir, the field is white for the harvest; but there are few, very few to reap. May the Lord of the harvest send us more faithful laborers. We want men who will deny themselves for Christ's sake, to feed the little flocks that are collected here and there, in this wilderness; and we very much need other men of the same character, to look up and bring together the wandering sheep that have no fold.

An itinerant missionary might, with great advantage to the interests of religion in this country, be constantly employed in visiting destitute settlements and forming churches. Could our destitute churches in Indiana, be sure of being supplied with missionaries, I believe they would rejoice to form themselves into associations similar to those formed by brothers Bingham and Pomeroy, in Ohio. The views of these brethren with regard to the influence of Ohio on the other western states, are correct; and their appeal justly claims the highest attention of christians at the East. It is believed, that among these new states, *this* is next in power and influence to Ohio, and that it will receive missionaries from your Society in proportion to its importance.

#### PRIVATIONS OF A HOME MISSIONARY.

The following touching narrative is extracted from the Report of a Missionary recently received. We publish it without name, out of regard to the feelings of the individual who is the subject of it, and the spirit of whose correspondence with the Executive Committee has been such as to give him a place in our highest esteem and tenderest affections. He has, for a number of years, occupied a frontier station in the missionary service, with great perseverance and usefulness. The principal incident referred to occurred several years since, when the public interest was but partially awake to the claims of Domestic Missions, and before the system of providing relief for those who had courage to suffer in this service was sufficiently matured to meet



their wants. We hardly need add, that his present necessities have been provided for; in such measure as we trust will relieve him, during his present illness, from the sufferings of which he has more than once been the subject, and as we hope, with the blessing of God, may be the means of restoring him to his useful labors.

*To the Cor. Sec'y of the A. H. M. S.*

REV. AND DEAR SIR,

Professor Alexander's address in the first number of the "Home Missionary" contains the following sentence:

*"The personal difficulties, privations and dangers of Home Missionaries are often greater than those of the men who go the East."* This, Sir, is probably true in the history of more than one missionary.

"I have worn out myself," said a dear brother to me the other day,—*"I have worn out myself in the missionary service,—and now I have not the means of taking a journey, the only way that remains of restoring my health; and indeed, scarcely of procuring for myself the comforts of life, as I sink into the grave, and leave my family,—none knows to whose care, except that there is a God of the widow and the fatherless. Since I have been in——I had once, for a considerable time, nothing to eat but milk. I went to the store for necessary food, and was*

refused, because I had not money to pay for it.—I returned to my destitute family,—you may imagine with what feelings. None knew of our distress but those who felt it.—It was in November. The cold wind found a ready entrance to our cabin, and we had no wood. I procured a spade, with a view of remedying the evil, as well as I could, by throwing up a bank around the house. I had scarcely dug into the earth a foot, when to my surprise, I threw up a *silver dollar*, which had long been bedded beneath the surface!! The goodness of God filled my heart, and, I must say, I wept plentifully at the sight of it. I could not help it. This served to furnish us with a little wood, and a few necessities. But I could not have remained in——at that time, had it not been for the kindness of . . . . .

You are almost the only person, to whom I have ever mentioned these things; and I have no wish that they should become generally known."

If this simple narrative affects you as it did me, I shall not be required to make any apology for giving it a place in my report. I hope there are not, and will not be many such illustrations of Dr. A.'s remark.—The book of eternity will disclose. Surely we need your prayers.

## NOTICE OF AUXILIARY SOCIETIES.

### BOARD OF MISSIONS OF THE PRESBYTERY OF ALBANY.

It gives us pleasure to state, that at a late meeting of the Presbytery of Albany, the Board of Domestic Missions within the bounds of that Presbytery, resolved:

"1. To become auxiliary to the American Home Missionary Society.

2. That, relying on the blessing of God, they would endeavour to raise \$4,000 for Domestic Missions, within one year from the 21st of August, inst.

3. The Board resolved to employ an Agent to go through the bounds of the Presbytery with a view to raise the sum above named.

A resolution also passed unanimously, both in the Presbytery and in the Board, to recommend the 'Home Missionary' to the patronage of their congregations."

We contemplate with gratitude to God, these prompt and decided measures by a Presbytery so able as that of Albany, to render important aid in the great work of Domestic Missions. While it will thus secure the means of supplying its own destitute, we doubt not its influence will be felt by the national Society. These measures also present an example, which we trust will soon be followed by other Presbyterial and Synodical Societies, throughout the Presbyterian church.

But in the midst of our encouragement,

from these and similar resolutions which have recently been passed by other Auxiliary Societies, we do not forget, and we beseech our brethren to remember, the judicious and timely suggestion of the Rev. Mr. Yale, Secretary of the Board, contained in his letter communicating the above.

*"Resolving to do, is an easy matter;—actually doing, as we resolve, 'hoc opus, hic labor est.'"* But judging from the unanimity of our Presbytery, from their number, (there being 26 ministers present, and nearly as many elders,) and from the good feeling manifested by all, I trust the amount actually raised will not fall short of the sum named in the resolution."

The Rev. H. Chamberlin, who has been laboring the last two months, as agent of the A. H. M. S. principally in Rensselaer and Washington counties, N. Y. was present at the above meeting, and speaks of it as a solemn and interesting season. The following is from his last report, under date of Aug. 22. 1823.

"I have visited twenty congregations, preached twenty-five sermons, aided in forming two large Auxiliaries and five smaller associations, besides preparing the way for the formation of several other. The Rev. Mr. K. at S. L. has agreed to become a Life Director, by remitting the amount pledged to his people when it shall become due.—Rensselaer county has resolved to raise \$1000 this year, and Washington county has resolved to do the same.

# TO CORRESPONDENTS.

As many of the letters received at this office do not require answers, their reception will hereafter be acknowledged by the publication of a monthly list in the Missionary.

Letters received from Aug. 15, to Sept. 15, 1828

From Com. of the Church, Athens, Pa. Lawrence Van Dyck, Jun; Trustees of the Cong'l Soc. in Tecumseh; Rev. Wm. Mathews; Rev. L. W. Platt; Rev. Silas Wilder; Wm. Meacham, Esq; Rev. Erie Prince; Allen Upson; Rev. C. B. Storrs; Trustees of the Ch. in Worcester, N. Y.; Rev. S. J. Bradstreet; D. H. Buel; Rev. Jacob Hart; Rev. S. J. Miller; A. Sherill; Shubael Tillotson; C. N. Ransom; Aaron Blaney; Rev. Chester Birge, 2; Rev. Henry Benedict; C. N. Putnam; Rev. Wm. S. Plumer, 2; Rev. Leander Cobb; Rev. John G. Bergen, 3; Jacob Bosworth; Rev. John M. Ellis; Rev. Wm. L. Buffet; Wm. Cox; Rev. Luke De Witt; W. Rockwell; Rev. N. W. Taylor, D. D.; Rev. C. S. Robinson; D. B. Bayless; Rev. N. H. Gillet; Rev. John Prouditt; Wm. R. Peters, 2; J. A. Crane; Rev. Calvin Butler; Rev. M. P. Squier; Rev. Elisha Yale; C. Kinney; Rev. S. R. Alexander; Messrs. Leverett Norton and Razerman Loomis; N. Jones; Rev. Uriah Maynard; Wm. C. Posey; Rev. R. Steele; H. G. Taylor; E. Waterman; Rev. Clement Lewis; Rev. D. W. Lathrop; Rev. Marcus Smith; Mr. Samuel H. Fletcher; Rev. Charles Wadsworth; Rev. Moses Parmele, 2; Rev. Wm. O. Stratton; Rev. N. H. Hall; Trustees of the Cong'l Soc. Hopkinton; Rev. E. P. Benedict; Rev. David Magic; Elders of the Ch. Pontiac, Ebenezer Watson; Rev. J. Badger; Rev. Wm. Blain; Rev. S. T. Babbitt; Amos Blanchard; Daniel Colman, Jun; Daniel Mitchell; Rev. E. G. Howe; Rev. H. Hotchkiss; H. McNeil, Esq; Rev. John Keys; Rev. D. C. Allen; Rev. Thos. T. Waterman; Calvin W. Babbitt; L. Mathews; Rev. H. Chamberlin; Hon. M. Clarke; Rev. Ira Manley; Rev. Joseph Butler; Rev. J. L. Bolville; Rev. E. D. Kinne; Mr. H. W. Northup; Rev. Isaac Purkis; Rev. John Mines; T. Graves & J. Marsh; J. M. Amlin; Rev. A. McEwen; Rev. A. S. Wells; A. P. Cummings; Lyman Kingsley; Rev. Zebulon Butler; D. S. Whitney; Rev. Samuel Miller, D. D.

Missionary appointments by the Executive Committee of the A. H. M. S. made between Aug. 15, and Sept. 15, 1828.

## Missionaries Re-appointed.

Rev. Isaac W. Platt, Athens, Bradford Co. Pa.  
Rev. Alanson Darwin, Tecumseh, Mich. Ter.  
Rev. Silas Parsons, Cambria, Pendleton and East Niagara, N. Y.  
Rev. Amos P. Brown, Moscow, Livingston Co. N. Y.  
Rev. Jas. W. M. Masters, Mount Morris, do do  
Rev. Miles P. Squier, Agent in the Western part of New-York.  
Rev. Samuel T. Babbitt, Hampden, Delaware Co. New-York.  
Missionaries not in Commission last year.  
\*Mr. Ransom Hawley, of the Auburn Seminary, to go to Indiana  
\*Mr. Daniel T. Wood, to labor as Agent for the A. H. M. S.  
Rev. S. V. R. Barnes, Medina, Medina Co. O.  
Rev. John F. Crow, Hanover, Shelby Co. Indiana.  
Rev. Erastus Cole, Worcester, Otsego Co. N. Y.  
Rev. John Taylor, Perrinton, Monroe Co. N. Y.  
Rev. J. B. Wilcox, Alexander and Bethany Center, Genesee Co. N. Y.  
Rev. Silas Lamb, Fairfield, and Kellyvale, Orleans Co. Vt.  
†Rev. Urban Palmer, Kingsville, Ashtabula Co. O.  
Rev. Asa Brooks, French Creek, Lewis Co. Va.  
\*Rev. Luke De Witt, Theo. Sem. Auburn, to go to Ohio.  
Rev. Phineas Robinson, Oyster Ponds, L. I.  
\*Mr. Wm. Cox, of the Theo. Sem. Princeton, to go to Tallchasse, or New-Orleans.  
Rev. Roswell Pettibone, Hopkinton, St. Lawrence Co. N. Y.  
Rev. Oliver Brown, Agent in Rhode Island.  
\*Mr. Chester Birge, Theo. Sem. New Haven, to go to Ohio.  
Rev. John G. Bergen, to go to Illinois.  
Rev. David L. Coe, Charlestown, Portage Co. O.  
Rev. Samuel H. Smith, Spring Grove, Granville Co. N. C.

\* The individuals designated by this mark, have not yet commenced their missions.

† Appointed July 16, but omitted in the list of last month.

## The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from Aug. 15th, to Sept. 15th, 1828.

Baskenridge, N. J. Donation from W. M. L. \$20 00  
Brooklyn, L. I. Miss E. Nitchie, per Z. Lewis, 15 00  
Cleveland, O. Fem. Aux. per Rev. S. J. Bradstreet, two payments, 51 62  
Greenwich, Con. Rev. Isaac Lewis, D. D. per Z. Lewis, 20 00  
Hampshire Miss. Soc. Mass. per D. S. Whitney, Treas. Northampton, 300 00  
Hartford, Con. Mr. Enfield, by Rev. Joel Hawes Jamaica, L. I. Mon. Con. Coll. in Pres. Ch. per E. Wickes, Esq. 27 00  
Mendham, N. J. Mon. Con. Coll. in Water-st. per L. Condit, 6 00  
New-York, Allen-st. Ch. Mon. Con. Col. per Mr. Turnier, 5 87  
New-York Brick Ch. Fem. Fragment Soc. per Mrs. Candler, 38 00  
New-York Brick Ch. Male Association, per Geo. Douglass, Treas. viz:  
John M'Comb, to constitute Doct. Wm. Rockwell, a Life member, \$30  
Do. to constitute John M'Comb, Jun. a Life member, 30  
Grove Wright, Life member, 30  
Alfred De Forest, 100 00  
Doct. Ansel W. Ives, 15  
Eli Goodwin, Life member, 30  
John R. Pitkin, Do. 30  
R. J. Hutchinson, Do. 30  
Richard Harding, 5 50  
Gabriel Haven, 20  
Jereh Bull, 10

New-York, Cedar-st. Ch. Mon. Con. Coll. per C. Beers, 9 13  
Do. H. W. Ripley, on acc't of subscriptions to the "Home Missionary," 118 00  
Do. Rev. H. Chamberlin, on acc't of do. 12 00  
North Killingworth, Con. Mr. Orin Redfield, per Rev. A. King, 3 00  
Otisco, N. Y. Young People's Miss. Soc. per L. Kingsley, Treas. 25 00  
Princeton, N. J. Rev. Samuel Miller, D. D. donation, 50 00  
Richfield, Otsego Co. N. Y. Aux. Soc. by Rev. C. Wadsworth, 40 00  
Do. Rev. C. Wadsworth, 5 00  
Sharon Con. David Gould, Life member, 30 00  
St. Charles, Mo. Mon. Con. Coll. per Rev. C. S. Robinson, 8 00  
The following sums were collected by the Rev. Hiram Chamberlin, viz.  
Brunswick, N. Y. Presb. Ch. 17 00  
Cambridge, N. Y. Ladies, to constitute Rev. Gordon Hays, a Life member, 30 00  
Lansburg, N. Y. Presb. Ch. per Seth Seelye, Treas. 20 00  
Do. Mon. Con. Coll. per do. 26 03  
Nassau, N. Y. Ref. Dutch Ch. 5 81  
Do. do. First Presb. Ch. 7 35  
Sand Lake, N. Y. Presb. Ch. 5  
Do. do. Mon. Con. Coll. 10 15 00  
Stephentown, N. Y. Rev. Mr. Beach, 1 00  
Waterford, N. Y. First Presb. Ch. 14 34  
Do. do. Fem. Industrious Soc. per Mrs. Mandeville, 20 00

330 50

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THE  
**AMERICAN PASTOR'S JOURNAL**

511

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS AND STRIKING FACTS,  
FURNISHED CHIEFLY BY CLERGYMEN.

**THE IMPORTANCE OF ATTENDING TO  
CHILDREN.**

[Furnished by a Clergyman.]

I have often wondered that ministers are not more vigilant and unceasing in their attentions to children and young people. The word of God, the dictates of nature, and all experience conspire to show the importance of these attentions. I could detail facts in reference to this matter, which, if they were properly weighed, would make a deep impression on the minds of some who have been hitherto negligent. Allow me to give a specimen or two of those to which I refer.

I once knew a minister, who, in the course of his pastoral visitation, went into the house of a parishioner of respectable character, who, with his wife, and several amiable and promising children, were all destitute of religion. They were gay and thoughtless, and, from the results of preceding efforts, he had little hope of making much impression on their minds. Yet, as he passed along, he could not rest satisfied without dropping in, and making another attempt to reach their hearts. He sat for a short time, conversing with the parents alone; but without being able to mark the smallest appearance of any favorable impression. At the end of this time, two of their children, about eight and ten years of age, of remarkably lovely countenances and manners, entered the room and politely accosted the minister. He addressed them respectfully and with marked affection; laid his hands on their heads, and (among other things) said, in his most paternal and happy manner, "God bless you my dear children!—O that he may be the guide and protector of your youth, and make you happy here and hereafter!—O how much these dear children need the prayers as well as the instruction of their parents!" He added little more; but all that he said was in the same strain of deep, tender, paternal interest.

The pastor perceived, at the time, that what he said made a favorable impression on the minds of the children.

He saw, too, the big tear standing in the eyes of the parents, and an exhibition of feeling which he had never before witnessed in them; and soon withdrew. Many days had not passed before he learned that these parents were deeply serious, and would be glad to see him. You may well suppose he was not long in calling. He learned from their own lips that it was the short and tender address to their *children* which had been made the means of reaching their hearts. They informed him that when he uttered the words, "How much do these dear children need the prayers as well as the instruction of their parents!" the reflection came upon each of them, nearly simultaneously, like an armed man; "Pray for our *children*! why, we have never prayed for *ourselves*!" The issue was, that their exercises became more deep and distinct, until they were both enabled to cherish a comfortable hope; and they have, for a number of years past, adorned a profession of religion. Both the children referred to, also, in process of time, became hopefully pious, and are now members of the church.

To the same minister, another case, no less interesting to his feelings, and happy in its result, occurred. He called at the house of a member of his congregation, in rather humble life, who had a number of children, chiefly young; and who, though perfectly decent and respectful, was, with his wife, and his whole family, without piety. Recollecting the *children*, and intent on doing them good, the minister had taken care to provide himself with some interesting and well adapted *Tracts*, which he drew from his pocket, and which, with his kind and affectionate manner, soon attracted the whole family around him. The children were of almost all ages from six to eighteen. The minister directed his principal attention to *them*; commented on the *Tracts*; told them pleasing anecdotes; and, at length, began to address them in a pointed and affectionate manner, respecting their eternal interests. In the course of these remarks, he spoke solemnly of the importance of an *early*



dedication to God, and of the comparative improbability of those who had advanced beyond the season of youth, and become immersed in the cares of life, ever engaging in his service. The parents, though scarcely a word was addressed immediately to them, were sitting by, and appeared to be deeply impressed by the whole scene. They were evidently gratified at the attention paid to their children, and the deep interest manifested in their welfare.— Their minds, softened and laid open to tender emotions, by witnessing the efforts made to benefit their offspring, seemed to drink in the remarks made, with a readiness and a feeling never observed in them before. The consequence was, that *that* conversation was blessed, as there was every reason to believe, to their saving benefit. The solemn truths which had been uttered in their presence, fastened on their minds. Six months did not elapse before they were both found walking with the church, to all appearance, in the fear of the Lord, and in the consolations of the Holy Ghost. In a very few years, six out of their eight children, were numbered with the professing people of God; and their dwelling became a Bethel indeed.

I am deeply astonished, when I look back on the former part of my own ministerial life, that I was not more aware of the importance of children, and more deeply impressed with a sense of the duty, and the rich reward of watching over them with tender and unceasing diligence.

Every minister ought to recollect, that children are the hope of the Church as well as of the State; that he who wishes most effectually to promote the welfare of human beings, ought to begin with them early; and that no labors to benefit souls are so likely to be crowned with a blessing, as those which are bestowed on children and young people.

Again. Is it not a principle equally unquestionable that all decent parents are apt to feel peculiarly grateful for attentions to their children; and, of course, that there is no avenue to *their* hearts more direct and sensitive than that which is formed by kindness and affection shown to their offspring?

Further. Can it be doubted, that addresses to children in the presence of their parents, furnish, in many cases, far more probable means of impressing the latter, than direct appeals to them-

selves? The policy and the potency of addressing one class of persons over the back of another, so to speak, has been universally granted.

On the whole, therefore, it is plain, that a minister of the Gospel, whether a pastor or a missionary, cannot take a course better calculated to make his labors turn to the best account, both for this world and the world to come, than wherever he resides or sojourns, to pay unceasing, vigilant, and affectionate attention to children and youth. He who neglects this, neglects, beyond all doubt, one of the most radical means of doing good, and one of the most effectual methods of endearing himself both to parents and children, wherever he goes.

#### A WARNING TO WICKED PARENTS.

[From the Report of a Missionary in Ohio.]

A few days since, in one of my pastoral visits, I called on a family, the female head of which, was the daughter of a Baptist minister, and had once been a member of a Methodist church. But she had grievously fallen away from her profession. She was now living without a Bible in her house, and had not attended public worship for more than two years. She had an interesting little daughter, an only child, about seven years old. I urged her to send this child to the Sabbath School. But having often said before that she would *rather see her child dead*, than at the Sunday School, she still refused to send her. I urged upon her conscience the sinfulness of her conduct, and left her in tears. After I was gone, the little girl, who had heard our conversation, began to tease her mother to let her go to the Sunday School, and asked her, among other things, why she did not learn her to pray, and teach her about God, and how to be good, as some of the neighbours did their children. The whole scene and remarks from myself and the child overcame the stubbornness of the mother, and she promised the little girl that she should go, as she had requested, on the next sabbath, and made the necessary preparation for sending her.— This took place, on Wednesday;—on Friday, the child was taken violently sick, and on the sabbath she died.— Thus this wretched mother had her choice, and saw her daughter dead, instead of being at the Sabbath School, on the very day she had intended to send her. She sent for me, and related all the circumstances, with such anguish as can not be described.

## A PROP OF IMPENITENCE REMOVED.

[Furnished by a Pastor.]

I was nearly a stranger in the town of N. Having appointed to pass the interval of service at the house of Mr. S. near by the church, his daughter remained a moment at the door to conduct me. "And why," I said to her, as we passed along, "should not you also share in this revival, which has commenced among the youth? You do not question either the reality or the value of religion?" "Not at all," she observed. "I have always been taught and believed that I must experience the new birth. And I have often wished that I might experience it. My hope is, that the time will yet come for me to be a partaker of this blessing." "But are you quite satisfied with letting the matter rest here? Were you to die in the mean time, or were the favoured time not to arrive, upon your waiting for it, would you not be irretrievably lost?" "It is true, indeed, but what can I do? My salvation must be the work of God. I do not suppose that I shall, of myself do any thing towards effecting it." "Still you do not feel satisfied with your present condition and prospects?" "I do not, but I don't understand how I can do any thing to improve them." "It seems to me, Miss S. that you are, to say the least, *practically* wrong on this important subject. You cannot, I admit, make atonement for your sins, nor have you need to do it. 'There is forgiveness with God, that he may be feared.' You must also experience the convicting and sanctifying influences of the Holy Spirit; but can you expect pardon or a Divine influence to save you, except you ask for them? Has God himself any where undertaken to repent for sinners, or to believe for them?" "He has not to be sure."—"Then is there not something for you to do if you would be saved, notwithstanding the sovereign grace and power of God in the matter?" "I suppose there may be." This was the point to which I had wished to direct her thoughts, and which I perceived, was beginning to be felt as practically important. In conclusion, she promised, with the help of God, to give the subject an immediate consideration, while I secretly prayed that her resolution might not be in vain. A few days after this interview, I was told that Miss S. was the most anxious among those who inquired after salvation. It proved a true account, and soon after, she was

hopefully numbered with the penitent.

This scrap of private history, over which there is reason to believe angels rejoiced, has been of considerable service to me, in my subsequent endeavours to be useful. It disclosed in a striking manner one resting place of impenitent sinners, who have been educated in the doctrines of grace. I am led to believe, scarcely any mistake is more common or more fatal, than that which converts the agency, the purposes or the grace of God, into an occasion of doing nothing for our salvation. Nor is there any prop of slothful impenitence, more necessary to be stricken away. Orthodoxy abused to such indifference, will prove as destructive to the soul as the rankest infidelity.

VERUS.

## DEISM AND UNIVERSALISM THE OCCASION OF SUICIDE.

[Furnished by a Clergyman in New-York.]

I was recently requested to visit a young man, with whom I had been previously unacquainted. I found him sitting up, but apparently much debilitated by disease. In answer to my inquiries, he gave me the following brief account of himself. He said that he had entertained many doubts with regard to some of the doctrines of Christianity, and that in the course of his reading and investigation, his mind had become strongly biased in favour of the plan of Universal salvation. More recently, however, he had read some Deistical writings, and had frequently attended the meetings of Deists, which are held somewhere in this city, and had finally adopted their sentiments.

In the mean time, it had pleased the Lord to visit him with affliction. He had been bereaved by death, of his wife and child; and had, for some time past, been labouring under bodily disease, which, although it did not threaten speedy dissolution, was very distressing, and not likely to be soon, if ever, removed. His mind revolted at the prospect before him, of protracted suffering. He became intolerably restless and dissatisfied with his lot. His earthly comforts had been removed, and his future prospects of happiness, in this world, for ever blasted.

In this state of mental, as well as bodily distress, he resorted to the principles he had imbibed, with regard to religion, to ascertain what comfort

might be derived thence in his present affliction. He reasoned thus—"If (as the Deists, with whom I have associated, maintain) there is no future state, but death ends our being, then it is better for me not to live, than to linger out an existence here, of hopeless misery. Death—annihilation is preferable to this state of suffering. Or if the doctrine of the Universalists is true, that our only punishment is in this life, and after death all will be happy; then I have, in this case also, the means of present relief, and I had better apply them. I *can* cut short this period of my sufferings. I have no tie that binds me to this world; my existence has become a burthen. It is better to die, than I may be happy; or at least end my misery."

The result of this reasoning was, that he came to the deliberate conclusion, in the full exercise of his understanding, to commit suicide; and for a season only meditated the time and the means of effecting his purpose.

But God mercifully arrested him.—The inquiry arose in his mind, whether those doctrines could be true, which furnished no better consolation in affliction; and which could only lead to such a result? He now became shocked at the dreadful gulph which was opened before him. He was convinced of the utter falsehood of those delusive speculations, by which he had been deceived. He felt that he had an immortal soul; that he was a guilty, lost sinner; and that it would be just in God, to make him eternally miserable. His anxious inquiry now was, what he must do to be saved?

I endeavoured to direct him to Jesus Christ, and the merits of his blood, as the only foundation of the sinner's faith and hope; and through whom alone, life and immortality have been brought to light. He listened with attention and emotion. On this foundation he now professes to rest his humble confidence. What the result will be, eternity will disclose. I cannot but hope he is a *brand plucked out of the burning*,

The inquiry has been, by this incident, forcibly suggested to my mind, what proportion of those who commit the awful crime of self-murder, in the exercise of their reason, are influenced by the views which Universalists and Deists give of a future state? This act may possibly be committed, in a state of mental derangement, where these views have not been embraced.—

But it may well be doubted, whether any person ever did deliberately take his own life, who had not persuaded himself, that either there is no future state; or that, notwithstanding the declarations of the bible to the contrary, *the murderer shall inherit the kingdom of heaven!*

#### "HE THAT WINNETH SOULS IS WISE."

From an unpublished Charge, by a Pastor in Conn. who died in 1813; furnished by a surviving relative.

It is of much more importance, than is generally apprehended, that ministers of the Gospel should take heed to their manner of communicating the truth to their hearers. Next to the truths communicated, this is of high importance. It is not sufficient, that you "contend earnestly for the faith once delivered to the saints," unless you contend with the "meekness of wisdom." Take heed, therefore, that you *never* give offence to your hearers, by conveying the great truths of the Gospel to their ears in offensive language. Remember that "he who winneth souls is wise."

Would you be such an one, you must be deeply concerned to choose out "acceptable words," as well as "words of truth;" and to avoid, so far as may be, both in language and manner of utterance, every thing which would serve to cherish and strengthen that disrelish which men naturally have, to the truth as it is in Jesus. Study, therefore, in your preaching, and especially in preaching those truths which are most offensive to the natural selfishness and pride of men, to let your whole manner be suited to carry the conviction home to your hearers, not only that what you declare is the truth, but that you preach the truth from love to Christ and love to their souls. This will give you peculiar advantage for doing them good; an advantage which is foolishly and even wantonly sacrificed by those who say painful and humbling things in a disgusting manner, and with apparent pleasure in the pain which is given to their hearers. Let it be your concern to follow the direction of Paul; "in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth." You are not to *command*, but to *beseech* sinners, "in Christ's stead," to be "reconciled to God." Let them never have occasion, from your manner of addressing them, to doubt that your love to them, and your desire for their eternal happiness are fervent and without dissimulation.



# HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark, xvi. 15.*  
How shall they PREACH except they be SENT?....*Rom. x. 15.*

VOL. I.

NOVEMBER 1, 1828.

NO. 7

## AN ADDRESS,

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by the Rev. Daniel A. Clark, Pastor of the Congregational Church in Bennington, Vt.]

WELL, Brethren in the Lord, the moment has again come round, when the thousands of Israel are carrying in their petitions to the Court of Heaven. As the sun was setting there seemed to come upon my ear the inquiry of the Eastern monarch, "*What is thy request?*" It shall be even given thee, to the half of my kingdom." It came from Heaven along by the way of Calvary. There is no evening in the month like this. The Godly Edwards, who ascended and dropt his mantle, at the commencement of the era of revivals, longed and labored to accomplish the object of a general Concert for Prayer; but died without the sight. And I have often thought, that from Heaven, if they are allowed any such sublunary prospects, he has these several years rejoiced to see the holy scheme accomplished, and followed with his sleepless eye, the successive hours that brought one nation of believers and then another, and another, to their knees; till, at length, incense has risen from every section of this poor world.

If any are not ambitious to join in this Concert, we have only to say, they have mistaken their highest interest. If they can find, this evening, a sweeter employment than to present themselves, with this praying multitude, at the mercy seat, we have but to pity them and pray for them, as we pray for the nations that know not God.

The question has sometimes risen as we have approached the place of prayer on these occasions: "*Why does God require all this amount of exertion and entreaty on the part of his people for the advancement of Zion, when a word of his would spread her territory over the whole surface of the world?*" The answer to this question is obvious; and may, perhaps, be profitably exhibited at this hour.

God will employ his people in advancing the interests of his church; because, to be employed, renders them happy. To perform duty, renders piety healthful and vigorous, springs the mind and the heart to action; and results in sublimer thoughts and better affections than consist with spiritual indolence. Show me a downcast christian countenance, a mind all gloom and horror, and a heart shrinking from high and heavenly affections; and I may safely predict that all this has arisen, partially at least, from idleness. God has built us for action and enterprise; and has put us in a world where these are necessary to the security of our happiness. He has made every inch of the territory outside the walls of his vineyard dreary, and dark and desolate. Hence, if his people will not stay within, and labor and live, they may go out and starve. It appears to be a prime principle in the government of God, that what *he gives, we gather*. If he intend to give us the high enjoyment of truth, he will first oblige us to search for it as for hidden treasure. If he would smile on us, and give us the light of the knowledge of the glory of God in the face of Jesus Christ, he will first have us wait at the posts of his door, Would he give us a firm, unshaken hope in his mercy, in-

tending to plant us as pillars in his house? He will put us, as it were, upon earning this honor, by self examination and by those flesh-denying efforts, that lay deep the foundation and prop firmly the superstructure of our religion. And would he give us the luxury of doing good, we must come at it by those benevolent exertions that overlook our own interest, and aim supremely at the redemption of a world. "He that will save his life, shall lose it; but he that will lose his life, for my sake and the Gospel's, the same shall save it."

Again. God will employ his people in advancing his kingdom, because his active service is the best means of their increase in knowledge and in sanctification. Thus we learn truth, and thus we grow in grace. One may sit still and speculate about God, and providence, and redemption, half a century, and he will be but a babe in Christ at the end of it. He will only *half* know what he attempts to learn; and of a thousand things he must be wholly ignorant, and must die in his folly; and be saved, if saved at all, so as by fire. The child who should merely speculate about some complicated machinery that his father is building, what could he know of it, compared with one who labors with his father? While actively employed in the service of God, we have a thousand opportunities to see his truth illustrated and light poured upon many a dark passage of Scripture, whose meaning would have otherwise lain hid till the judgment day. Thus truth is brought to bear upon the conscience and the heart, to purify and mould the whole man into the image of God. The christian graces can no otherwise be invigorated, but by action. How shall I know that I have a heavenly mind, and that I love not the world, nor the things of the world, but by putting this grace to the trial? How, but by giving liberally of my substance to the Lord, and by lending, hoping for nothing again? And by what other means, if this grace exists, can I invigorate it? How shall I nourish a spirit of prayer, but by the exercise of that spirit? How evidence my attachment to Jesus Christ, and hold that attachment supreme, but by enlisting all my powers in his service? And how evince and invigorate my benevolence, but by doing good to all men as I have opportunity; especially to those who are of the household of faith?

Thus it is, by holy action, that the man of God becomes equipt for his heavenly employment, and will find himself, when he awakes from death, in the likeness of his Lord. If Heaven is a state, not of mere *thinking* and *feeling* but of *action*, how can the believer ripen for that world while he remains inactive? We are assured, that they rest not day nor night, in Heaven.—*How* God employs the redeemed spirits, in addition to their work of praise, we may not know; but that he finds them work appropriate to their powers, there can be no room to doubt. Hence their stay below is unquestionably in preparation for the work which shall employ them in Heaven.

It may be said again, that God employs his people in advancing the interests of his kingdom, because he would have the pleasure of rewarding them. I know it will be a reward of *grace*. When they have done all, they are unprofitable servants. But still the scriptures abundantly assure us, that God will bestow *rewards*. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven." "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." And these gracious rewards, to be expected only on the basis of the promise, God will love to bestow; and hence will open

rate the salvation of a multitude of sinners, whom no man can number, through their agency, that he may have the *opportunity* to bestow them. So the kind parent who loves to bless his children, will put them upon some little service purposely, that he may have the gratification of making them some kind return. Thus *their hearts* and *his own* are made glad. It will be found, when the scheme of redemption is finished, that his people have put forth in the work an amount of agency and of influence that will entitle them (through grace) to all the glories of the heavenly world. Thus the blessedness of Heaven will be enhanced, and the infinite benevolence of God none the less honored, through that system of means by which he wins a rebellious world to loyalty and salvation.

How thankful then should be the present family of believers, for the opportunity given them to be workers together with God! For the prayers they may offer, at a moment when every prayer takes effect, and for every penny they may drop into the treasury of the Lord, at a period when its contents tell so immediately upon the interests of the church, may the believer well be grateful. While it is God who teaches us to pray, and his spirit inspires every acceptable prayer we offer, what grace in God to accept that prayer as service done to himself, and append to it so high and holy a reward! And while the blessing of the Lord maketh rich, and we can serve him only with what is already his own, how passing strange is that grace that accredits so poor a service to so dependent a creature, and rewards it with everlasting life! To breathe the air of this favoured country, is a kindness that prophets and apostles might have coveted; who by faith saw this period and were glad.

How great the sin of believers, and dark their hopes, who, in this age of prayer, of charity, of revivals, and of missions, do not evince newness of life in the pause of their master. When all others are prostrate before the Lord, how can a believer not pray? Where else, on the Concert evening, can the christian be, and be happy, but where the God of Israel is invoked? Where else, and not sin, can he calculate to spend the devoted evening? And while the whole church relaxes its worldly spirit, and devotes its silver and gold to the service of the Lord Jesus, how can one who loves him not co-operate, and be glad that he has the means of doing his Master honor? The curse of Meroz stands a tall beacon to warn all generations how dark is the destiny of those that will not come to the help of the Lord against the mighty. Only the traitor can stand idle in the day when some mighty battle is deciding the fate of his country. If men have gone out to win territory to the Lord, and we will not meet them with bread and water, what will be thought of us in heaven? And when the gentiles have surrendered the spoil, and their captivated gods are carried in the train of triumph, and we are permitted to see with our own eyes, the sightless demons that have held the whole heathen world in bondage, and still there is felt no new pulsation of spiritual life, then what power may we presume can ever resuscitate us to hope, and joy, and heaven? Had we not better, if this is our case, quit now that grasp of the covenant which death will assuredly break, and be found, while yet there is hope, in the acts of a deep and genuine repentance? Then is it possible that, taking a new hold on the horns of the altar, there may come a timely and welcome pardon; and we may ultimately rejoice in those achievements on which we can now look so coldly.



## SKETCHES OF DOMESTIC MISSIONARY EFFORTS IN NEW-YORK.

In the month of November, 1809, the project was first suggested of forming a Society, assistant to the New-York Missionary Society.

The object of this suggestion was not only to raise funds in aid of the only Missionary Society then existing in this City, but more especially, to bring together into the bosom of one Society, the young men of New-York, of various christian denominations, to make them acquainted with each other, to interest them in the Missionary cause; and, by uniting their efforts, to weaken, if not remove, the barriers which had long kept these denominations asunder.

Application was accordingly made to a few individuals of the Presbyterian, Reformed Dutch and Associate Reformed churches; who, after consultation, appointed a meeting, which resulted in the formation of

### THE ASSISTANT NEW-YORK MISSIONARY SOCIETY.

No provision being made in the Constitution for the disposal of the funds, the Society was left free to choose at any future period, in what way it would employ them.

It was unanimously agreed to commence, merely as an Auxiliary to the New-York Missionary Society.

It accordingly proceeded on this plan for seven years, and paid over to the parent institution, the following sums:—

1st year	\$328 53
2d do	509 30
3d do	594 76
4th do	876 26
5th do	1198 04
6th do	697 45
7th do	466 80

Total amount, \$4670 14

This was no inconsiderable sum, raised, as it was by young men, at a period when the churches were not yet awakened to the wants of the destitute; who, though "bone of our bone, and flesh of our flesh," seem to have had few to care for them.

During this period, the monthly meetings of the Society were usually well attended. The members being all young men, found them profitable, and often delightful.—Here friendships were formed, which have outlived many a shock, and which will doubtless continue through life; and may, it is hoped, be perpetuated, in a better and more enduring state of existence.

The greatest deficiency experienced at these meetings was the want of interesting Missionary intelligence.

The efforts of the parent Society were confined to the Aborigines of our country.—Some feeble efforts had been employed among the miserable remnants of a once numerous tribe on the eastern end of Long Island, while the main operations of the Society were among the Tuscaroras.

In order to make their meetings more interesting, an arrangement was proposed by the young men in 1814, by which it was agreed, that two delegates from their board should

meet with the board of directors of the parent Society, at its stated meetings. But its operations were so limited, and I may add, so feeble, as to furnish to the Auxiliary very little information of an interesting character. The delegates, Horace W. Bulkley and John D. Keese, were therefore soon instructed to solicit the directors of the old Society to extend their labors to the *white inhabitants* of our frontiers. This was accordingly done, but without effect. Although the delegates were very warmly and ably seconded by several members of the board, and the debate was protracted through several successive meetings, it was all in vain. In vain were they asked to consent to send even a single missionary, to explore the ground, and report on the wants of the white population. In vain did one venerable member of the board, in his peculiarly emphatic manner, say to his brethren, what the delegates felt to be correct, but did not think proper to say:—

"I caution you, my brethren, to be careful how you decide on this important occasion. The spirit of Missions has found a sphere in the breasts of these young men. They have been manuring the old tree, till the young scion has got to be strong and vigorous; and mark my words! if you do not comply with the request now put to you, these young men will set up for themselves."

And so it proved.—The request was denied. The patience of the Society was at length exhausted; and they had heard such affecting accounts of the condition of thousands of their fellow-men, who were calling in vain for the preached Gospel, who were rearing young families without a spiritual guide to instruct them in the truths of religion and lead them to the house of prayer, that all their energies were aroused to stretch forth the hand of christian philanthropy, and commence with their limited means and without any experience, a work, which has been owned by the Most High, and been signalized with his blessing.

Accordingly, on the 19th February, 1816, at a meeting of the Society, the following resolution was unanimously adopted:—

"Resolved, That it is expedient for this Society to assume the future management of its own funds, independently of the New-York Missionary Society."

A committee was then appointed to report a draft of a Constitution, which was adopted, and the Society assumed the name of

### THE YOUNG MEN'S MISSIONARY SOCIETY OF NEW-YORK.

Let it not be supposed that the Society in thus separating from the parent institution, was actuated by any hostility to Foreign Missions, or to the operations of Missionaries among the Aborigines of our country. They considered the New-York Missionary Society as the proper guardian and conductors of these operations, and had long evinced their confidence in its directors. Among other acts of the board, which

show that its members entertained a due regard to the importance of Foreign Missions, the following may, with propriety, be named:

When the United Foreign Missionary Society was formed, the board addressed to the managers of that Society, a congratulatory letter, expressing in the most decisive terms, their approbation of its object and plan, and "as a small but sincere pledge of their earnest desire for its prosperity," enclosed a donation of \$100.

To this communication, a suitable answer was received, and filed among the papers of the Society.

The United Foreign Missionary Society, was not only thus hailed as a kindred institution, but many of the members of the Young Men's Missionary Society, were among its active supporters; and its records will show, that they became and continued, liberal contributors to its funds.

These facts are mentioned, to refute the unfounded position sometimes assumed, that the two objects are incompatible with each other, and that, because men are found liberally supporting the one, they necessarily neglect the other. It is not so. such is not the spirit which the Lord of the harvest inspires in the breasts of his people. The love which christians feel for the souls of men, is not partial—it is liberal—it is expansive; and far as the curse is found, so far will this love be found exerting its benign influence.

Some of the reasons which induced the Society to become independent, are thus noticed in the annual report of December, 1816:—

"The change which the Society has recently undergone, as to its character and object, must be known to most of the members, if not to all. It is no longer a mere auxiliary. The funds which it formerly raised and paid over to the New-York Missionary Society, were no doubt faithfully applied, and the board have the satisfaction to state, that when this Society ceased to maintain its connexion as an auxiliary to that respected institution, the event of the separation took place, with an expression of mutual good will and respect, which was gratifying and honorable to both.

"The primary reason of the separation, is this:—The chief efforts of the Missionary Society of New-York are directed to the Indians on our frontiers; whereas, to this Society, the destitute condition of the whites, especially on our frontiers, seemed to open a door of Missionary usefulness, which ought to be zealously improved. It is with the view of directing the resources of this Society to the spread of the Gospel among such, that the board have acted since their separate and independent organization."

In the same report, there is the following striking passage:—

"The very fact of men, who are in the morning and prime of life, turning their attention to an object of such vast importance, as that contemplated by this Society, and

employing of their substance and offering up their prayers for its advancement, of itself augurs well. Religion has a right to expect that our zeal will not die as our years increase; and of course can look forward to many years as yet to come, when those who have founded this Society, will be active in promoting its prosperity."

The writer of the report from which this passage is taken, is himself an evidence of its truth and foresight, and is now a member of the Executive Committee of the American Home Missionary Society.

In that Committee are also to be found, several of the founders and early members of the infant Society of 1809; while many others of the same little band, are among the most active supporters of the National Institution, having constantly continued diligent and useful members of the Society through all the various stages of its progress.

In this spirit the Society proceeded, without any thing special occurring in its history until a difficulty arose, which resulted in the formation of a separate institution, denominated first, the New-York Evangelical Missionary Society of Young Men; afterwards, incorporated under the name of the

#### NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

The two kindred institutions proceeded in the same benevolent cause of Domestic Missions, though under separate organizations, for several years with increased means and usefulness.

In time, however, they were convinced, that in their separate state, they were not doing as much for the cause of the Redeemer as they might hope to accomplish by a union of their efforts.

In prosecuting their Missionary labors, the field had constantly been widening before them, and each step of their progress had led them to new discoveries of the inadequacy of their means; and and they had at length arrived at the conclusion, that still greater efforts were demanded, and that to proceed in the great work in which they had embarked, with efficiency proportioned to its extent and importance, something greater must be attempted.

In May, 1820, an overture was made by the New-York Evangelical Missionary Society, for the appointment of a committee of conference. It was promptly met with the same spirit of conciliation, and with the same ardent desire for more enlarged operations, by which it was evidently prompted, and the joint committee was immediately formed. Several conferences were held, which resulted in their recommending "to their respective Boards of Directors, the appointment of standing committees of conference, on subjects connected with the objects which both have at heart, particularly with a view to a future effort to establish a more enlarged and perfect co-operation of christians generally in promoting the Missionary cause."

The standing committee of conference continued to meet occasionally, and to con-

fer with perfect cordiality of feeling on the subject of forming a society on a more extended scale. At a meeting of this committee, held in November, 1821, the following resolutions were adopted.

*"Resolved unanimously,* That, in consideration of the state of this country, in regard to the want of Missionary labors, and the evident blessings which have attended the exertions which have been made, this committee deem it incumbent on themselves and their fellow christians, to engage in a more extended effort for spreading the gospel of our Lord Jesus Christ.

*"Resolved unanimously,* That in the opinion of this joint committee, it is expedient, for the purpose expressed in the foregoing resolution, that the two societies here represented, be united under a new constitution.

*"Resolved,* That the union of the two societies, under the proposed constitution, be recommended to the respective societies."

The two Boards of Directors adopted the recommendation of the committee, and recommended their adoption to their respective societies.

The Young Men's Missionary Society, accordingly, on the 23d of January, 1822, adopted unanimously the first of the above resolutions, and then added the following:

*"Resolved,* That in the opinion of this society, it is expedient, for the purpose expressed in the resolution just passed, that there should be a general union and co-operation of existing *Domestic Missionary Societies*, and that it is desirable that an union should be formed between this Society and the New-York Evangelical Missionary Society, as a step towards such general union and co-operation, provided that said union is not carried into effect until the Board shall have opened a correspondence for a meeting of delegates from other *Domestic Missionary Societies*, and until the practicability of establishing a general Institution for the support of *Domestic Missions* shall have been thus ascertained."

The Board met on the 30th of January, when the above resolution was laid before them. They immediately directed the conference committee to open a correspondence with other *Domestic Missionary Societies*, to be conducted in connexion with the committee of the N. Y. Evangelical Missionary Society. The correspondence was accordingly commenced, when a copy of a circular, issued by the Genesee Missionary Society, was received and put into the hands of the joint committee. The committee perceived, to their great delight, that this circular aimed at the same object which had already so long occupied their minds and called forth their prayers and wishes. They were cheered and encouraged by the discovery that their fellow christians in a distant section of the state, had been awakened to the importance and necessity of a more extended and energetic effort in the cause of *Domestic Missions*. They perceived the hand of the Lord in the

affair, and they went to work with an unwonted diligence and zeal, to follow out the leadings of Divine Providence.

A convention of Delegates was called and met in this city, on the 10th of May, 1822, which resulted in the formation of the

#### UNITED DOMESTIC MISSIONARY SOCIETY.

The annual reports of the last named society were regularly published until May, 1826, when it was merged in the *AMERICAN HOME MISSIONARY SOCIETY*. These reports will show the constant and rapid increase of the Society in usefulness, and in the extent and magnitude of its operations; and I respectfully suggest to the Secretary of the present Society, who is the Editor of its Magazine, the importance of his presenting an account of the progress of the *United Domestic Missionary Society*, from the act of the Convention down to the present time,\* so as to furnish all the information necessary to complete the chain which is here given, from the time when its first small link was rivetted.

And I ask, in review of the whole, has not the hand of the Lord been with us?— Could it have been expected that the puny efforts of a few inexperienced young men, commenced with no definite object beyond those stated above, viz: merely to be collectors of money for an older institution, and to endeavor to cultivate a christian acquaintance with their cotemporaries, would result, through the timely and liberal co-operation of other and older, and once more efficient *Missionary Societies*, in the establishment now existing? The little acorn has indeed become a mighty oak, and is striking its roots deeper, and spreading its branches wider and wider, until hundreds of our feeble churches are now sitting under the shadow of it. And to whom are our gratitude and our praises due? To Him alone who is the Lord of his church and people; who watched over us in the infancy of our institution; who overruled our mistaken zeal, and brought order out of confusion when we erred; who, whenever our inexperience led us to injudicious measures, kindly instructed us and showed us the right way; and who is now shedding increasing light upon our path, and will, if we will follow the leadings of His Spirit, infallibly conduct us to entire success.

*A Member of the Executive  
Committee of the A. H. M. S.*

\*In accordance with the above suggestion, it is our purpose hereafter to furnish a brief notice of the *United Domestic Missionary Society*, and of the early efforts of other Societies, which have become united with the *A. H. M. S.* The Secretaries of all such Societies, therefore, will confer an obligation by forwarding to the Editor complete sets of their Annual Reports, with such explanations as may serve to illustrate their history. It is hoped that this passing notice will be sufficient to secure the attention of the proper officers of Auxiliary Societies to this suggestion.—*Editor.*



## ORDINATION OF MISSIONARIES.

On 25th of Sept. at Newburyport, Mass. by the Newburyport Presbytery, were ordained as Evangelists, the following young gentlemen, having been appointed by the A. H. M. S. as Missionaries to the West and South, viz:—Rev. John Spaulding, Addison Kingsbury, Calvin N. Ransom, Samuel H. Fletcher, and Charles R. Fisk. Introductory prayer by the Rev. G. B. Perry—sermon by the Rev. Daniel Dana, D. D. from Isaiah, XXXV, 1. *"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."* Ordaining prayer by the Rev. James Miltimore—charge to the Missionaries by the Rev. Elihu W. Baldwin, of New-York, a member of the Executive Committee of the A. H. M. S. The Right Hand of Fellowship, by the Rev. John Proudfit, of Newburyport.

The audience, we understand, was large, and the interest manifested in the exercises intense. We are happy in being able to furnish our readers with the following extracts from

## THE CHARGE,

*Delivered at the above Ordination, by the  
Rev. E. W. Baldwin of New-York.*

\* \* \* \* \*

The official duties of the Christian Minister have, in every situation, essentially the same holy character. The impression, that one measure of piety will qualify him for the church in her more prosperous condition, while another is required to build up her wastes and extend her boundaries in christian lands; and another still, to plant her standard among the heathen, *is most unhappy*. Every minister is required to be, first of all, a man of God; and to have that supreme regard for Christ and the interests of his kingdom, which would lead him cheerfully to endure the greatest sacrifices.

No matter what may be the call which Providence shall address to him—be it for a near or a distant scene of labor—for a christian or a pagan land—he must answer:—"Here am I, Lord—send me." With such devotion of yourselves to Christ, as his enlisted soldiers, have you decided on preaching his Gospel to your countrymen at the West and South. It is not because you shrink from the *sacrifice*, that your names are not enrolled for ruder states of society and more sultry climes. But you have heard no voice of entreaty or encouragement more persuasive than what has reached you from your own destitute brethren. You find not on the map of the world, another spot where the probability of success in bringing many lost souls to Jesus Christ, is greater. It is here, if any where, that you have hope of glorifying God, in the ministration of the precious Gospel. Were it otherwise, dear brethren, we could not invite you to take part with us in the holy ministry. We charge you, therefore, to be watchful over your own hearts.—Consider well the motives by which your actions are swayed; and cultivate habitually, that submission to Christ and spirit of

self denial, which can endure all things for his sake. With this spirit, you will not fail of experiencing his guidance, and the joyful assurance of his approbation.

The minister of Christ is an ambassador of Heaven. His instructions are contained in the sacred oracles, and no where else.

\* \* \* \* \*

But of those employed in this embassy, none have more need than the Missionary to be familiar with the Gospel message; for he will be conversant with ignorance, with subtle and destructive error, in the greatest variety of forms. He is liable to meet with opposers of every description, and without opportunity to prepare for the encounter.—The instruction which he communicates, must be, not only pure and practical; but wisely adapted in manner to his hearers.—He certainly must not play the metaphysician, and tire his hearers with abstract and wire-drawn speculations; nor the school-man, and perplex their minds with innumerable definitions and discriminations, of no practical use; nor the learned man, and dazzle them with classical and distant allusions; nor the cloistered divine, and tantalize them with a needless display of technical words and phrases. He must not affect the orator neither, and bear them away on the wings of fancy, to imaginary scenes of joy and sorrow. In none of these ways, may he preach himself. We charge you, beloved brethren, to avoid all such trifling with the awful message of God.—Preach the very Gospel, in the plain and forcible language which the Holy Ghost teacheth. Diminish nothing from it, to gratify the wishes of unsanctified men. Add not unto it, lest there be added to you the plagues which are written in it.

The minister of Christ must be an industrious and enterprising man.

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But especially are these qualifications demanded by the service to which you are devoted. You will be conversant with a people whose character is not consolidated and, must therefore be studied in detail; whose institutions of science as well as of religion, are yet to be founded, or at least nurtured into effective existence. Every thing remains to be done; of course there is every thing for men of piety and influence to do. Your situation will not only require the most careful improvement of your time, but the cultivation of a hardy and self-denying enterprise. You may possibly have less to do with highly cultivated minds than some of your brethren in the older states; but you will come in contact with more intellectual force. You will have access to a greater number of individuals, that look with utter contempt on men of every profession who want this cardinal trait of manly character. Nor must you be known to want it, if you would become pillars in the church, and patrons of every useful institution.

The minister of Christ must be an example of christian morality, as well as preacher of it. I refer especially to the watchfulness and circumspection, which he must never for one moment remit.

These suggestions, beloved brethren, are specially important to the Domestic Missionary. In this character the eyes of strangers will be upon you. Your private conduct, as well as public services, will pass under a keen, not to say, unfriendly inspection. Other religious denominations and teachers, may possibly regard you in the light of intruders, if not of implacable and dangerous enemies. The wrath of man may rise up against your pious endeavors, and provoke your spirit. But "be ye wise as serpents and harmless as doves." Avoid even the appearance of evil. Preach the truth, and live the truth; and watch and pray, that you may be preserved in your way—yes, beloved brethren, preserved in the prosecution of the enterprise to which you are devoted.—We send you forth, not that you may soon finish your work and rest from your labor; but that, when such release shall be granted by Him, whose servants ye are, you may breathe no wish to return, and be laid in your father's sepulchres.

And we exhort you to advance to this enterprise with strong faith in the promises of God. Expect great things. There is not an individual of you, who may not more certainly calculate on making his influence felt throughout the great valley of the Mississippi, than could the beloved Mills, to the ends of the earth. Your prospects, brethren, are great.

You go to dispense the treasures of the Gospel, where the need is affecting. The inhabitants are comparatively sparse, but they occupy a vast extent of country. Their number is great, and with all that other denominations have been able to effect, they are lamentably destitute of the means of salvation. You have only to read your commission as ministers of Christ, to perceive that he has invited you into this field of labor. The will of Providence cannot be doubted; no more should you question the success with which he will crown your work of faith.

You go with the sympathy and the intercession of the churches enlisted on your behalf. Do you doubt this assertion? I turn your thoughts to the liberality with which they are coming up to the support of this blessed cause. Does the hand of Christian charity bestow without prayer? Are not the streams of benevolence directed to the West and South, begun and fed and swollen by persevering prayer? Do you not go to the acquaintance and friends who still share the anxiety of christians?—to the beloved brethren in Christ who once came around our communion tables?—to the wandering and scattered members even of our domestic circles? Are there no loving brothers and sisters, no fathers in Christ, no mothers in Israel, who pray without ceasing that salvation may reach the inhabitants of the

West? You will set forth on this enterprise with all that is tender in Christian sympathy, and all that is prevalent in holy supplication, gladdening your way. Should you not therefore expect to accomplish great things?

You go to a people remarkably prepared to receive the gospel. They are your brethren. In their distant removals, they have carried along with them the remembrance, and in many instances the high estimation of Christian ordinances. Some are prayerfully awaiting your approach. A precious leaven of piety will be found scattered over the entire face of the land. Your coming will tend to preserve that leaven and increase its action. You commence with a people whose character is in the forming state, and that in a country whose facilities of intercourse and means of moral improvement are becoming constantly more ample. The scattered settlement will soon present the face of a flourishing town; the rising village become an immense city, and the valley itself of the Mississippi, the most populous and commanding section of the United States—the seat of the arts, of refinement and political power,—a land whose moral influence will surmount its natural barriers, and tell upon the remotest sections of the globe. In that immense valley shall American Freedom lay the foundation of her dwelling, broad and deep, or there shall she find her grave in an unfathomable abyss. From that valley shall the waters of life ascend and flow to all nations, or it shall heave up the smoke and the boiling surge of a moral conflagration. How momentous then your sacred embassy to the dwellers there. It will take hold upon the everlasting destinies of men;—it may yet be seen to stand in close and indissoluble connexion with the sublimest interests of this oppressed and dying world.

And you go not to this work alone. Many devoted servants of God, in the older and more favoured portions of our country, are offering themselves for this holy service. The way of the sons of the East is preparing. You lead on an army, whose phalanxes in panoply divine shall scale, one after another, the Alleghanies, and passing over, possess the land in the length and the breadth of it.—This honor remaineth for the children of the pilgrims. For this hath Jehovah placed them amidst the rocks, and mountains, and everlasting snows of New-England, that they might covet a more temperate clime, and a richer soil, and broader rivers, and a larger field of enterprise. It was, that as they lay open the avenues of commerce, and people our inland seas with ships, and skirt every river and canal with the hum of business, and give soul to every populous mart and point of influence, they should introduce the holy doctrines and transforming purity of their religion. It was, that the same spirit which first pressed the rock of Plymouth beneath the pilgrims' feet should raise its Ebenezer on the shore of the Western Ocean. Yes, the pathway of Providence is becoming broad and luminous in

the sight of all men. It cannot be that the children of the pilgrims will linger in their march. The steps of commerce and political powers shall not long precede the animated movements of Zion to possess the land. The united strength of the intermediate churches, the youth from our Theological Seminaries in the Middle and the Western States, will be coming to your aid. Other Christian denominations will contribute an increasing amount of zeal and successful effort. All eyes shall be turned upon this momentous enterprise, and all hearts shall be interested in its success. The wilderness shall bud and blossom as the rose, and the desert be made glad for them. It will come; the eyes of some of you shall behold it, and forget your sacrifices and your toils. You shall see it, and perhaps exclaim with the grateful patriarch, With our staves we pass-

ed over this Jordan and now we are become two bands.

And other lands shall see it, and learn the inherent energy and pervading influence of the gospel, when separated from an unnatural connexion with mere human wisdom and human institutions. They shall learn and admire what the spirit of God can effect, through the humble instrumentality of prayerful and devoted servants. And when you come to repose on your dying pillow, and look down into the stream of Jordan, and think of the country beyond it, you will not regret the enterprise which looks to such a consummation. You will not weep while angels sing, "The kingdom and the greatness of it, is becoming Immanuel's, the riches of the Gentile nation are converted unto him."

## American Home Missionary Society.

### CORRESPONDENCE.

*From the Rev. J. P. Cunningham, Havana, Green Co. Alabama, Sept. 19, 1828, to the Cor. Secretary.*

The Missionary Society of our Presbytery, Auxiliary to the A. H. M. S. is at present nearly without funds.

But we are not to despise the day of small things. Our humble effort may yet accomplish wonders to the glory of God, and to the good of souls in this region of the church. I do believe that the hearts of the brethren in this Presbytery are much set upon the work—they appear impressed to a good degree, with a sense of its vast importance. We are aware of the difficulties which we have to encounter. To raise funds in this country for benevolent objects, is a labour of which no person, not resident here, can form any just conception; and at this time it is far more difficult than I ever knew it before. Our country is in a most fearful state of embarrassment—caused by extravagance in preceding years, and by a succession of unfavourable seasons and markets for the last four years—the present year is worse than any of the preceding—yet we would not be unduly affected by these discouraging appearances. "The earth is the Lord's and the fulness thereof," "the silver and the gold are His." Our number, for a newly settled country, is considerable. When we bring the contributions of all our little churches together, and add them to the offerings of the people for whose eternal welfare especially we are labouring, it will help much, towards satisfying the claims, of those who may be employed from time to time to labour in our destitute regions.

#### A FOUR DAYS MEETING.

I returned last evening from a four day's meeting, at Luxapalila Church in Fayette

Co. where brother James Martin, one of your Missionaries, under the direction of our Presbytery, labors a fourth of his time. The people, being thinly settled, and not having facilities for attending worship with their families, from day to day, encamped upon the ground. It was easy to see, from the labour, which had been performed in preparing this encampment, that the people were much engaged. Besides brothers Martin and Gray, there were present two brethren of the Methodist Church, Messrs. McDowel and Woods—the former preached several times, greatly to the edification of his brethren. On Sabbath-day, the audience was quite large, and during the delivery of two discourses, and the administration of the supper, which occupied about five hours, there was a devout attention, by the people. Few appeared careless or unconcerned.

A number of our Methodist brethren, united with us in commemorating the dying love of our common Lord, and our communion, I trust, was more than a mere form.—Sabbath-night, brother Gray preached, and was followed with exhortations by brother Martin and myself—after which an anxious-seat was set apart, and 10 or 12 immediately came forward, almost all of whom were in the deepest distress. We left only one of them altogether comfortless on Monday, when the meeting closed. At the close of the exercises, Mr. P.—the only elder in this little church came to me, and with tears bursting from his eyes, said, "Well I have enjoyed two special answers to prayer in this meeting. The first was, that we might have ministerial aid—and the second, that my two neighbours (whom he named,) might be brought in." The meeting closed, and I started home, sincerely thankful that I had been providentially called to attend it, although at the distance



of 70 miles. It was such a season as I would wish often to enjoy.

P. S. Brother Martin has lately had a very pleasant meeting in the church on Magbee's Creek, Picken's Co. where he preaches a part of his time—the church was organized at that time, with about 20 or 25 members—five new additions—he has a great field opening before him in this section of country.

#### DESTITUTE CONGREGATIONS IN STEUBENVILLE PRESBYTERY, OHIO.

*Extracts of a letter from Harrison County Ohio, Oct. 1 1828, to the Corresponding Secretary.*

There are numerous vacancies within the bounds of our Presbytery, which are calling to us for assistance, and we are utterly unable to supply them. Several of these congregations, it is believed, had they a little aid for a short time, would be able to support the gospel independently, but for want of this they are likely to be scattered as sheep without a shepherd.

The county of Monroe, adjoining this, comprising some thousand of souls, has not

one settled Presbyterian Clergyman in its bounds. There are two or three Presbyterian societies, including Woodfield, the seat of justice, which are very anxious to obtain a minister, and together could do much towards his support.

In Belmont county, which is one of the earliest settled counties in the eastern part of the state, there are but two settled Presbyterian ministers.

In Harrison county there are two or three organized churches, which with a very small assistance, could support the gospel if they could obtain ministers. One of them comprises 40 or 50 communicants, and I have no doubt would increase rapidly, with a faithful minister. It is favourably situated for becoming an important place.

There are several counties at the west of us, that can scarcely number one settled minister to each. And such, in fact, is the state of things in a great portion of the western country. The means of moral improvement are far from keeping pace with the increase and progress of population, and there is pressing need of more laborers, *zealous, devoted men*, who esteem it their highest honor to be instrumental in the conversion of sinners.

### REPORTS OF MISSIONARIES.

*From Rev. T. R. Durfee, Calloway Co. Missouri, Sept. 20, 1828, to the Cor. Secretary.*

REV. AND DEAR SIR,

Since my last report, my labors have been confined principally to this settlement. Nothing of any special interest has occurred among this people. The Concert of prayer has been regularly, and generally well attended. Our Sabbath School continues to prosper. Meetings on the Sabbath, are marked with a good degree of feeling; and there appears to be an increasing attention to religion.

I rejoice that I have been permitted to enter this interesting field; and though I sometimes meet with discouragements that cause my spirit to sink, I am willing to toil here, and thank God for the privilege. Where is the faithful ambassador of Christ who does not meet with discouragements? The man who shrinks from the practice of a *little* self-denial—who enters the sacred ministry with the expectation of spending his days in ease and indulgence, proves himself unworthy of his office, and will probably in the hour of trial, be found in the ranks of the enemy. There are trials and difficulties which a minister will meet with in this country, calculated to weigh down his spirits. He will sometimes have doubts in regard to his prospect of usefulness, which will produce a feeling of despondency: but there is something in the reflection that he is laboring in obedience to Christ's command, which will be found sufficient to sustain him. He will often find himself delighted and refreshed by the conversation of some aged christian, who has long wept over the surrounding desolation,

and whose dim eye will brighten at the prospect of once more hearing the sound of the Gospel. No one need apprehend that he will have nothing but trials here, or that he will meet with *uncommon* trials. If he has the spirit of the Gospel—if he delights in building up the waste places of Zion, and in hearing the sound of rejoicing from lips that have long been sealed in sorrow; he will have in his own bosom a rich compensation for all his toils and privations. O give me the honor of having carried the consolations of the Gospel to those who are "scattered upon the mountains," and are pining for the bread of life, and I ask for no greater reward.

#### A CHURCH FORMED IN FAYETTE

On the 24th of August, Mr Cochran and myself spent the Sabbath in Fayette, about sixty miles west of this settlement. A church was organized, consisting of twenty members; and the Sacrament of the Lord's Supper administered. Fayette is a growing village. Its situation is pleasant, and it will probably soon become one of the most populous towns in this western country.—The surrounding country is very inviting to the emigrant, and is rapidly filling up. It is desirable that an active and devoted minister should be sent to this place as soon as possible. A devoted man, would there find much to warm his heart, and encourage him in his labors. He would meet active and zealous friends, and cheer the hearts of many who have long hung their harps upon the willows. Here are those who are able and willing to appreciate the labors of a qualified ambassador of Christ, and who are turning their anxious eyes to your Society for aid.

In my last report I mentioned Columbia, as a favorable point for the location of a Missionary. Recent circumstances have more fully convinced me of the importance to be attached to this place. The last Sabbath a church was organized there, consisting of nine members, and the Sacrament was administered. Mr. C. and myself were present. It was an interesting season.—Although the weather was unfavorable our audience was large. The number of members in this church, is at present small, but there will, the first opportunity that presents, be a considerable addition from the surrounding country. Mr. C. and myself have made arrangements to labor alternately, one Sabbath in each month in this place. But here is a field which demands the entire labors of a devoted man. For a few weeks past, there has been an unusual attention to religion in Columbia. A few drops of Divine grace have already descended; and some, it is believed, have made a cheerful surrender of themselves to God, and found peace through faith in the blood of Christ. Where is the spiritual shepherd to lead these lambs of the flock, and to pour into the bleeding heart the consolations of the Gospel? This people are looking to your Society for help. They call while a shower of Divine grace is descending upon them.—They call with a refreshing hope that their request will be granted, and that they shall soon be blessed with a spiritual guide. Must they be disappointed, and must the little vine that is there planted droop and die? What can we—what must we tell them? Shall we tell them that there is no one to be found who is willing to visit them? Where is the host that is going forth from our Seminaries to fight the battles of the Lord? I hope this people will not be neglected.

*Sickness of the Rev. Mr. Robinson of St. Charles.*

I am under the painful necessity of saying that your worthy Missionary in St. Charles, Mr. Robinson, is just upon the borders of the grave. He has for a long time been afflicted with a pulmonary complaint. For a few weeks past he has been confined to his house. There is now no prospect of his recovery, and but little probability of his living until the close of the present month.—In the removal of Mr. Robinson, your Missionaries in this country will experience a serious loss. Having resided in this state for a number of years, and having travelled in various parts of it, he has secured the confidence of this people, and become acquainted with their spiritual wants. To us he is as a father in the ministry, and has always been found a pious and judicious counsellor. He leaves a wife with feeble health, and two children, destitute of worldly possessions, and deprived of the staff to which they had fondly looked for support. He leaves them to mourn the loss of a tender husband, a Godly father, and a feeling

friend. He leaves an affectionate people, many of whom are able to appreciate his worth, and who will deeply lament his death. Here then is another point where the call for a devoted minister of the Gospel is urgent.

Shall this post be deserted, and shall the little flock there be suffered to languish?

AN APPEAL FOR MISSOURI.

I have noticed a few places where it is desirable that Missionaries should be sent immediately. These I have mentioned, not because they are more important than others that might be selected, but because in these places circumstances have given me some acquaintance with the wants of the people. There is scarcely a county in this state where one or two men could not be advantageously located. In almost every county churches could be gathered. The members of these churches would at first be few in number, and weak in means.—But could the Gospel be once steadily fixed among them, their prospects would brighten—"a little one would become a thousand, and a small one a strong nation." Their number would soon be increased by emigration. The Holy Spirit would render the truth effectual, and a great multitude who are now the slaves of sin, would become the servants of righteousness. If you cast your eye on a map of Missouri, you will observe an extent of territory, larger by more than one fifth, than the whole State of New York, and but five points where there are ministers of our denomination.—Let it not be said that this is a wide-spreading waste, supporting only a small population. Here are not far from 100,000 souls, scattered upon a soil not surpassed in its fertility. The tide of emigration is rapidly rolling in upon us, and this State must soon rank with the most populous in the Union. I noticed in the last number of the "Missionary" that five young men, my former acquaintances, had been commissioned to labour the next year in the State of Ohio.—The field to which they go is large and important, and would to God that their number was increased four-fold. But where are the men for this State? We beg for help. We plead in behalf of thousands who are destitute, and who are pining for the bread of life. Our eyes are turned to those who are going forth from the schools of the Prophets. We feel that we are alone, but we feel no disposition to forsake the field. No, it is too important, it is too inviting.—The burden of our complaint is the scarcity of competent ministers of the Gospel. And we do most earnestly request that our hands may be strengthened and our hearts cheered, by the arrival of those among us who will "comfort the feeble-minded, support the weak," and "bind up the broken hearted." We are the more earnest in our request, because that we believe, the people are prepared for the joyful reception of faithful ambassadors of the Cross. The

must be thrust in now, or the precious grain will be lost.

F. S. I have this moment heard that Mr. Robinson of St. Charles is but just alive.

*Rev. W. P. Cochran, under date of Sept. 2, 1828, writes as follows.*

"I preach one third of the time in Boonville, Cooper county, and the other two thirds alternately in Franklin and Fayette, Howard county. I preach as often during the week as I have opportunity, and every Wednesday evening in this place, (Franklin.) My meetings are well attended, and I hope not without effect."

The topics of Mr. C's letter being the same with those in the preceeding from Mr. Durfee, it is unnecessary to publish more. He also joins with Mr. D. and all others who write us from that state in earnestly soliciting more laborers.

*From the Rev. S. Hardy, Greenville, Bond County Illinois, Sept. 12, 1828.*

"On the 5th of July, I organized a small church in Vandalia, the seat of government of this state, and the next day, (Sabbath,) administered the Lord's Supper. It was the first time that this sacrament had ever been dispensed by a Presbyterian minister in that county. The audience was said to be larger than was ever collected before in that town at a religious meeting, and was very attentive.

The next Sabbath I preached in Hillsborough, Montgomery county, and administered the Lord's Supper for the first time to the little church there, and received four members. The number assembled was so large that the little Court House would not hold them. The sermon was preached and the elements distributed in a grove. It was an interesting season. A Licensiate of our church is preaching in Vandalia, Hillsborough and Bethel with encouraging prospects of usefulness."

Mr. H. labours principally in the congregations on Shoal Creek, where his labours are well received.

*From the Rev. James Crawford, Delphi, Carroll County, Indiana, Sept. 2, 1828.*

"I have taken charge of two infant churches which I organised last spring, one in Lafayette and vicinity (20 miles below this place) the other in Delphi and vicinity. In this congregation a number of Presbyterians, mostly from Dayton Ohio, are settled near together. They are in general pious and intelligent. The lots in our new town sold well. The sale took place on the 12th of last month—two houses have been erected since and several more commenced. I purchased a lot and the people with much unanimity and despatch have built a neat hewed log house as yet unfinished. Some arrangements are also made for erecting a house for public worship, designed also for

justice for Tippecanoe county, and Delphi for Carroll county.

There is also 20 miles above this place, a new town at the mouth of Eel River.—Some of its principal inhabitants have expressed a wish that I should visit and preach for them. In short the harvest is great, and this side of our state has been almost entirely neglected. I expect soon to have a Tract Society and Sabbath school in each of the places where I statelyly preach. This section of the country is settling very fast and I already hear of Presbyterians coming to settle in the bounds of both of these churches.

*From a Missionary in Washington County, Ohio, Sept. 22, 1828.*

Meetings have been attentive, solemn, and full; especially on the Sabbath. With the state of things in Fearing and Salem, I am particularly interested. Meetings there are not unfrequently crowded to overflowing; and many who attend come from ten to fifteen miles. When I was last in Salem, I met the Bible class four times in four days; and every time met a large collection of persons, consisting of all ages. I mention this circumstance to show how eager the people are to gain religious instruction.

As to the trials which I have been called to experience, I would say but little.—Though some of them have been rather severe, yet they have been so much lighter than I deserve, that it becomes me to speak of them with gratitude, rather than by way of complaint.

I rejoice that the A. H. M. S. still remembers Ohio. I consider it, in some respects, one of the most interesting states in the Union. It is a connecting link between the North and the South, the East and the West. Since its first settlement, its increase in wealth, numbers and influence has been unexampled: And at present the cheapness of lands, the security of land-titles, the fertility of the soil, the demand and price for labour, the prohibition of slavery, and the progress of internal improvements, unitedly invite emigration into this state, and seem to promise as rapid an increase for many years to come.

This region appears to me peculiarly important. As the states east of the mountains have done much towards peopling, enlightening, and evangelizing Ohio, so there is reason to think that this state is destined to do as much for a very extensive country still farther west. It is, therefore, of immense importance that the gospel should be preached here, and preached in its purity.

REVIVAL OF RELIGION IN GALLIA Co.  
OHIO.

*From the Rev. Augustus Pomeroy, Gallipolis, Sept. 10, 1828, to the Cor. Secretary.*

REV. AND DEAR SIR,

You will rejoice to hear of the prosperity



this people to revive his work of grace and to honor His name in the salvation of souls.

About twelve years ago this town was visited by a Missionary from the Con. Miss. Soc. who succeeded in gathering a little church; and as a faithful servant of Christ, toiled here for years, but disheartened with the little success of his labours, sought a field of greater promise. When your Agents came to this County in January last, they were most kindly received by this little, feeble, mourning church. They rejoiced to hear of your Society, and were cheered by the hope of better days.

You soon heard their earnest call for a Missionary. When I came to the place under the direction of A. H. M. S. in May last, this little band of christians were found, I might almost say, literally, upon their knees before the throne of grace, and it is believed some remain there still, and have proved again, "that praying breath is never spent in vain." On my arrival, which was unexpected, they were assembled for prayer, with the anxious inquiry, "*what they should, or what they could do?*" It was a meeting of tears, and not soon to be forgotten.

The Directors of the Co. Society instructed me to preach one half the time in town, the other half to two congregations in the country. My first effort was to form a County Sabbath School Union, Aux. to the A. S. S. U. Its success has surpassed all our expectations. It has about 70 scholars, four of whom, together with seven teachers, as we have reason to hope, have within a short time, become the heirs of heaven. It has also a small library, which is now doing great good. I was soon able to collect three Bible Classes, embracing, in all, about 100 members. The aspect of things was encouraging, and the field before me seemed to promise much; but nothing special appeared, except that a few were much in prayer, till near the middle of July, when our meetings became more solemn, and some were awakened to a sense of their guilt and danger. The friends of Zion viewed these indications of good with intense solicitude—hoping—fearing—trembling—rejoicing. Our hearts were soon gladdened by the first case of hopeful conversion to Christ, this being remarkably clear and happy, its effect was powerful.—The Spirit of the Lord descended upon us, and there "was a shaking in this valley of dry bones." In anguish of spirit, many cried out "*what shall I do to be saved?*"—When it was beyond a doubt, that God was in very deed with this people to revive His work, it seemed almost *too much* for some who had long mourned and prayed; and they could scarcely refrain from weeping aloud.

Since the first of August the work has gone forward with a steady progress, spreading into both congregations in the

that they have passed from death unto life, and many are still in distress. All this has called forth opposition and ridicule, but Jehovah has worked like Himself. The profane man has been awakened by his profaneness, and the hardened scoffer by his scoffing. The special presence of God has made our meetings of inquiry *most solemn*. In them souls have found peace at the foot of the Cross.

Oh Sir, could you have been with us on the first Sabbath in September, it would have filled your heart with joy. Could the friends of the A. H. M. S. have spent the day with you, they would have returned with warmer zeal for the prosperity of an Institution that is doing so much for Zion. At sunrise they would have found near 100 "with one accord in one place," and would have felt that the peace-speaking Saviour was there. At the hour of public worship they would have seen a solemn assembly of near 1,000 under a temporary shelter, (because we had no house to contain them,) the materials of which are soon to form a sanctuary for the Lord, silent and eager to hear the Gospel. But their appearance, and much less their feelings cannot be told, when 41 arose to profess their love to Christ, and to enter into covenant with Jehovah. Here were some who had been in the ranks of open opposition; 17 were heads of families, and 12 received the ordinance of baptism. At the table of her Lord, they might have seen the mother, whose heart was more than full, but hers were tears of joy and gratitude. For years she had wept and prayed, over an ungodly husband, and dear children regardless of divine things; but now that husband and four children, (all the adult members of her family,) came with her to commemorate the dying love of their ascended Lord;—they would have seen, and must have *felt*, that this is the work of God, and that it is marvelous in our eyes. To his name be *all* the praise.

Within a short time nine or ten family altars have been erected, and the prospect is encouraging for a continuance of the *great* blessings we now enjoy.

The good people here feel a *deep* interest in the prosperity of your Society, and as an expression of their gratitude, I enclose 10 dollars, collected at our monthly concert.

In the arduous and delightful labours of the Gospel, your Missionary,

AUGUSTUS POMEROY.

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*From a Missionary in Cuyahoga Co. Ohio,  
Oct. 1, 1828.*

At the present moment there is a great degree of agitation among sinners, and some anxiety and prayer among christians. This agitation among the wicked, plainly shows to my mind, that they are disturbed, and it is unquestionably the *truth* that dis-

berbs them. I doubt not that there is a degree of conviction, wrought by the spirit, on the minds of many who endeavour to appear indifferent.

The congregation increases both in number and attention. Meetings during the week are well attended.

The Synod of the Western Reserve, held their meeting in this place last week. We had, on the whole, an interesting week.—The cause of truth and righteousness is evidently gaining ground in this region.—But few revivals were reported. Labourers are wanted, though a number have come within our bounds during the past year.—The way is open for many more.

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*The Elders of the church in Southwark. Philadelphia, write as follows, under date of Oct. 8, to the Corresponding Secretary.*

The labors of your Missionary, Rev. C. Hoover, among us have been much blessed in proof of which we refer you to his reports, with the fact that the additional number of 16 stand propounded for admission at the next communion.

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*From the Rev. David Sanford New-Market, N. H. Oct. 1, 1828, to the Cor. Secretary*

New Market is a manufacturing village, first visited by Mr. S. in January last. It was then stated that, of 1300 souls, not 200 had been regular attendants at any place of worship. The Sabbath was much disregarded, and intemperance, with its train of dreadful evils, prevailed. The worship of God soon began to excite interest, and in March last, on recommendation of the New Hampshire Missionary Society, an appropriation of aid was granted to that congregation. Our Missionary writes as follows:

The communication which was made to you in July, stated that the holy spirit seemed to attend divine truth with a saving efficacy. The prospects have continued as interesting since. The anxious inquiry is still heard. The tears of penitence are still seen to flow, and the humble, yet joyful hope of pardon is still expressed by those who before were dead in trespasses and sin.

The little church which was organised in March last, has more than doubled its numbers, and should the next Sabbath's communion add what are now propounded it will consist of 50 members. The Sabbath School wears a still more interesting aspect. The introduction of Judson's Questions has given a new impulse which rejoices the hearts of the parents and of the teachers. Some of the dear youth connected with it have been made hopeful subjects of divine grace and its salutary influence is felt in the increasing attention to the observance of the Sabbath, and in the moral improvement of the rising generation.

The bible class continues much as it was when last wrote. The cause of intemperance is rather improving still we have much to la-

ment, and much to do. Our sympathies and our influence to aid in resisting a vice which has taken such deep and poisonous hold of many of the people among us. On the whole we have abundant reason for gratitude to God, for the change in the moral and religious aspect of this population—we can truly say "What hath God wrought!"

The whole region around us is destitute. In this Association there are now wanting 13 settled Pastors, and in 8 Parishes, they could be settled if suitable persons were secured. Other churches are very feeble and just struggling for existence, who make the Macedonian cry. Others are so far dead, as to require effort to reanimate them. All of these facts greatly increase the labors of the ministry here and urge most powerfully to action, while they lead us to feel that we must work while the day lasts.

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*In the last return from our Missionary in Jamestown, Chataque Co. N. Y. he says:*

"I have spent one Sabbath at Ashville, this quarter, administered the sacrament, and admitted six to the church as gleanings of the late harvest there. This makes the increase to that church rising of 20, and has more than doubled their number. The Baptists have received about the same number to their communion."

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*From a Missionary in Erie Co. N. Y.*

When I removed to this place, I took up my abode in a house, which affords but one room for a kitchen, study and bed-room—but there is now a prospect of being better situated. The congregation had a meeting yesterday for the purpose of making arrangements for building a parsonage, and passed a resolution to erect a comfortable house as soon as possible.

In July the Lord's Supper was administered, when 14 persons united with the church, 4 by letter, and 10 on examination. The meeting was held in a large barn. The assembly was numerous and attentive, and the season solemn and interesting. By this addition and the one of last fall, the church has been more than doubled. It is expected, that others will join on the next sacramental occasion, and I know a number, who appear to be enquiring what they must do to be saved.

All who say any thing on the subject, in my hearing, observe, that a great change has taken place among them for the better, since your Missionary became their preacher. The Sabbath is more strictly observed.—The Bible is more read, family worship is much more attended to, and the young meet less frequently for balls, &c. than formerly.

From a member of the Presbytery of Ontario, to the Secretary of the Western Agency.

Almost the whole of the Southern part of our boundary, is a moral wilderness. In almost every town there is a little church and a little light, but all that surrounds is darkness; and, so far as my personal acquaintance extends, it is increasing daily, and all for the want of help.

*A correspondent in Angelica, N. Y. in a letter to the Sec. of the Western Agency, Sept. 11, says,*

'The Lord has evidently appeared in the midst of us, and I have a confident hope that this whole region is about to be visited by the Holy Ghost.'

#### "THE HOME MISSIONARY."

The friends of the Home Missionary Society will be gratified to learn that our Monthly publication is not only subserving the interests of the cause to which it is pledged in this country, but that its intelligence

is read with interest beyond the waters. It is not the least interesting of the effects of the present effort of the American churches to supply their own destitute, that it will act upon other countries.

We have just received the London Home Missionary Magazine for August, which contains, at length, the "*Introductory Remarks, and the late Dr. Blatchford's interesting letter to the Cor. Secretary*," published in the first No. of our Work, prefaced with the following notice.

"We have just received No. 1 of the Home Missionary and American Pastor's Journal.

The perusal of this most useful, intelligent, and pious journal, afforded us pleasure of no ordinary kind; we felt we were colleagues and coadjutors in the great work of attempting the evangelization of HOME. Our American brethren have, in many particulars, followed the plan of the Home Missionary Magazine. Most entirely and cordially do we pray that success may eminently attend all the pious and devoted labours of the servants of our Lord, in the great and growing nation of AMERICA."

### TO MINISTERS AND THE CHURCHES.

#### THANKSGIVING COLLECTIONS RECOMMENDED.

It is a standing recommendation of the Executive Committee of the A. H. M. S. that, in those States where the usage prevails of the annual observance of a day of public *Thanksgiving*, an annual collection be taken up on that day, in each congregation, to aid the benevolent measures of this Society. As the season of this observance is near at hand, we have thought it our duty to renew this suggestion to the friends of Home Missions. The expenditures of the Society, since the 7th of May last, have been several thousand dollars more than its receipts, and the engagements of the Committee, at this time exceed, by more than TWELVE THOUSAND DOLLARS, the amount in the Treasury, while our missionary appointments are becoming more numerous, as the year advances.—Commissions have already been issued to *one hundred and one Missionaries* since the last anniversary, which, together with the number then in commission, constitute an aggregate of *two hundred and twenty* whose services, in whole or in part, come within the limits of the current year. Add to these the number that may be appointed in the next six months, and it is manifest that a special effort will be needed, by its friends, to sustain the Society in its increasing operations.

It is therefore earnestly solicited, that, in congregations where there is no standing organization, through which the cause of the Society may be more efficiently aided, collections be taken up as above recommended. We are not aware that *Thanksgiving Day* has been very generally appropriated to collections for any other object; and surely, when our churches and citizens shall be assembled for the public expression of their gratitude to the Most High for national blessings, and shall remember that the greatest of these are the freedom and purity of our religious institutions, the cause of Home Missions will approve itself to every flock of God, as peculiarly appropriate to the occasion. Then let the rich remember the poor; and let those who are blessed with the bread of life divide a portion to the millions who perish for the lack of it.



Letters received at the Office of the A. H. M. S. from Sept. 15 to Oct. 15, 1828.

From the Rev. Wm. Allen, D. D. 2; Edward Wilson, Jr.; Rev. Joel Campbell; Rev. Hiram Smith; W. B. Leonard; Rev. Ambrose Edson; Rev. Elisha Wise; Rev. Wm. M. Adams 2; Dudley Stickney; E. Shepley Esq.; Rev. Urban Palmer; Rev. E. Porter, D. D.; C. R. Fisk and J. Spaulding; Rev. Daniel Beers; Miss Ann Searle; Rev. R. R. Gurley; Rev. R. Hawley and Rev. Luke De Witt, 2; Rev. Reuben Smith; Rev. A. Burnham 2; Com. of Ch. Franklin O.; Rev. J. B. Morrow; Rev. John Dicaeon; Rev. Wm. Cox, 4; Rev. Augustus Pomeroy; Wm. H. Williams; Jos. Whittlesey; A. C. Hinman; Rev. L. Richardson; Rev. D. W. Lathrop Elders of the Ch. Schaghticoke, N. Y.; Rev. L. G. Bingham; Dr. Isaac Coe; J. C. Curtis; Joseph Wood; Rev. D. S. Wood; Rev. Wm. P. Cochran; C. J. Salter; Rev. S. Hardy; Rev. Isaac Eddy, 3; Ezra Osborn; Rev. I. Oakes, 2; Rev. John Breckenridge; Rev. Justin Parsons; Rev. N. R. Morgan; Rev. Wm. Brown; Rev. Mark Tucker; Rev. James Crawford; Rev. S. K. Kollock; S. Kollock, Esq.; J. L. Belden; Rev. John M'Crea; Rev. Thomas S. Wickes, Mr. Isaac F. Adams; Rev. Samuel Osgood D. D.; Rev. R. W. Bailey; Mr. J. B. Lawrence; L. Van Dyck, jun. Esq.; Rev. B. H. Rice; Rev. Tyler Thatcher; Rev. Silas Parsons; Doctor E. W. Armstrong; Rev. John S. Wilson; Rev. Daniel Miller; Rev. Roswell Hawks; J. Ficklin Esq.; Rev. H. Talcott; Rev. Wm. J. Bradford; Rev. T. R. Durfee; Rev. Stephen Peet; Rev. Hiram Chamberlin; Hampden C. Carter; Rev. Xenophon Betts; Rev. John C. Smith; Robert Crossett; Wm. W. M'Millan, Esq. Rev. Jos. P. Cunningham; Rev. Chester Birge; Rev. Wm. R. De Witt; H. Wheeler; A friend to the A. H. M. S. Princeton; Wardens and Deacons of Cong. Soc. Lamprey River; Rev. Wm. B. Stow; Rev. M. P. Squier; Elders of 1st Presb. Ch. Howard, N. Y.; Committee of Soc. of Olean and Franklinville, N. Y.; E. B. Bascom, Esq.; Deacons 1st Cong. Soc. Locke

and Ch. in W. Groton, N. Y.; Trustees of 1st Cong'l Soc. Clarkson, N. Y.; Rev. George G. Sill; Trustees of Presb. Ch. Castleton, N. Y.; Trustees of 1st Cong'l Soc. Mendon, N. Y.; Committee of Churches in Victory and Stirling, N. Y.; Rev. Jesse Townsend; Rev. G. K. Clark; Felix Tracy, Esq.; Trustees of Bethany Union Soc.; Ontario Presbytery; Rev. Moses Hunter; Rev. Justin Marsh; Rev. Henry Safford; Rev. Elihu Mason; Rev. Lyman Barrett; Rev. Geo. Taylor; Rev. Wm. J. Wilcox; Rev. F. B. Reed; Rev. Hugh Wallis; Rev. David Sanford.

Missionary appointments made by the Executive Committee of the A. H. M. S. between Sept. 15, and Oct. 15th 1828.

#### Missionaries reappointed.

Rev. George Sheldon, Franklin and Stow, Portage County, O.  
Rev. Hiram Chamberlin, to labour in Missouri.  
Rev. Lyman Barrett, Howard, N. Y.  
Rev. Wm. Jones, 1st Society in Mendon, N. Y.  
Rev. J. T. Baldwin, Olean and Franklinville, N. Y.

#### Missionaries not in Commission last year.

Rev. Dugald M'Intyre, Royal Oak, Sharon, Mount Pleasant Va.  
Rev. Chester Birge, to go to New Philadelphia, Tuscarawas Co. O.  
Rev. Isaac Orr, District of Columbia.  
Mr. John C. Smith, to go to Virginia.  
Rev. James Crawford, Delphi and Lafayette, Ind.  
Mr. D. M. Winston, to go to Georgia.  
Rev. Xenophon Betts, to go to Ohio.  
Rev. Cyrus Hudson, Milan Village and West Groton, N. Y.  
Rev. Stephen Porter, Castleton, Ontario Co. N. Y.  
Rev. Benj. J. Lane, Clarkson, NY.  
Rev. Geo. G. Sill, West Mendon, N. Y.  
Rev. Asaph Morgan, Victory and Sterling, N. Y.  
Rev. Joshua Leonard, Carrol, Busti and Ashville N. Y.

### The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from Sept. 15th, to Oct. 15th, 1828.

Bethany, Pa. Ladies of Presb. Cong. to constitute Rev. Joel Campbell a Life Member 30 00  
Braintrim, Luzerne Co. Pa. H. W. Northup 1 00  
Cummington, Mass. Ladies of Rev. Roswell Hawks parish to constitute him a Life Memb. 30 08  
Edenville, Orange Co. N. Y. "H." by Rev. D. T. Wood 4 00  
Franklin, Portage Co. Ohio. Fem. Aux. per Rev. G. Sheldon 25 00  
Gallipolis, O. Mon. Con. Coll. per Rev. A. Pomeroy 10 00  
Harrisburg, Pa. semi-annual contribution of Rev. Mr. De Witt's cong. per Rev. D. Young, 34 14  
Harrisonburg, Va. a member of Rev. A. W. Kilpatrick's congregation 5 00  
Kinderhook, N. Y. Dom. Mis. Soc. per L. Van Dyck, Jr. Treas. to consti. him a life memb. 30 00  
Kingston, U. C. avails of fancy work by ladies there, per Mr. J. G. Parker 5 00  
Massachusetts, "a Friend in Essex county." note on demand 500  
Newburyport, Mass. ladies in Dr. Dana's society, per Rev. E. W. Baldwin 12 70  
New-Haven, Conn. A. Townsend, Jr. 10 00  
New-York, Brick Ch. Mon. Con. Coll. per P. Hawes, Esq. 48 90  
" Widow's mite, per Cor. Sec. 5 00  
" Cedar-st. Ch. Mon. Con. Coll. per C. Beers 22 40  
" Miss'y Assoc. Sab. School No. 5, per H. Hinsdale, Tr. 25 00  
" Pearl-st. Ch. Mon. Con. Coll. per N. Wetmore 11 44  
" Wall-st. Ch. Assoc. J. C. Morton, Tr. viz: Geo. Griffin, Esq. Life Director 100 00  
" Subscriptions to "Home Missionary," per H. W. Ripley 70 00  
Peru, Mass. Samuel Cone per J. Nash 3 00  
" Peter M'Bowen do 1 00  
Philadelphia, 5th Presb. Church, H. M. Soc. per G. W. McClelland, Tr. 100 00  
Princeton N. Jersey, "a friend to the Society." 10  
Rockhill Cong. O. near Wheeling, per Wm. W. McMillan 8 22  
Savannah, Geo. Female Miss. Soc. per Mrs. Sybel Lord, Tr. 284 25  
West Newbury, N. Y. Aux. H. M. S. per E. L. B. Wright, Tr. 12 00

Collected by Rev. Hiram Chamberlain and not before reported.

Cambridge, N. Y. First United Presb. Cong. 6 50  
Hoosick, N. Y. Collection 6 77  
Salem, N. Y. Collection 1st Presb. Cong. 18 94  
Do. Mon. Con. Coll. 4 26  
Whitehall, N. Y. 1st Presb. Cong. 20

Knowles Taylor, Treasurer. Total \$1452, 60

The following sums have been received by Rev. Miles P. Squier, Agent for the A. H. M. S. in the western part of New-York, since his last acknowledgment.

Ashville, Mon. Con. Coll. \$3 63  
Attica, Ladies' Aux. Soc. 12 00  
Avon, Collection 3 00  
Bath, G. W. Taylor, by H. D. 2 00  
Bergen, Rev. Mr. Clapp's Cong. 14 53  
Bergen, Rev. Mr. Halsey's do. Ladies' Aux. 5 00  
Brighton, Gent. Aux. 50  
Buffalo, H. B. Potter, Life Mem. in part, 10; H. Pratt, do. 10; G. Palmer, 5; J. Stocking 5; Dr. J. E. Marshall, 3 50; Mrs. Marshall 5; Mrs. P. Curtiss, 2; Miss C. Wadsworth 2; R. B. Heacock, 5; sundry others 8 94; 56 44  
Burdette, collection 2 00  
Candor, Rev. J. Osborn's Cong. Coll. &c. 12 00  
Chili, Aux. Soc. 1 25  
East Aurora, collection 2 00  
Evans, a Friend of Missions 25  
Geneva, Miss D. Atwater 50  
Henrietta, Ladies' Aux. 4 00  
Jamestown, Mission Box 16 00  
Leroy, Gent. Aux. 15 78; Ladies Aux. 16 76 32 54  
Marcellus, Ladies Charitable Soc. 11 81  
Mendon, Presb. Cong. Ladies Aux. 12 50  
Middlebury, Family offering, Mr. Doty, per Rev. J. Myers 6 26  
North Junius, Ladies Aux. 4 00  
Ogden, Gent. Aux. 11; Ladies' Aux. 30; 41 00  
Pembroke, collection 3 02  
Phelps, Ladies Aux. 12 56  
Pine-Grove, Penn. Joshua Alden 2 00  
Victor, Ladies Aux. 6 37

THE MERCY OF GOD TO THE RIGHTEOUS  
AND THEIR POSTERITY.

*"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them."* Psalm ciii, 17, 18,

The verity of the above declaration is illustrated, in a most interesting manner, by the events recorded in the following

*Memoir of the late Mrs. Sarah Tappan of Northampton, Massachusetts, the materials of which have been furnished by a surviving relative.*

Mrs. TAPPAN, was born in Boston, January 2d, O. S. 1748. She was the daughter of William Hawes Esq. and grand-daughter of the Rev. William Hawes, who emigrated from the north of Ireland, about the year 1700, and was settled at Martha's Vineyard, Mass. Her maternal ancestors were named Dawes, and were early settled in Boston. She was baptised in the "Old South Church," in that city by the Rev. Dr. Sewall; and was brought up under his ministry. Her parents were exemplary christians; and she often mentioned to her children, instances of her father's careful observance of the Sabbath, which were evidently connected with the special blessing of God.

At one period of his life, his business called him to visit Charleston, S. C. in a vessel belonging to himself. After he had completed his business in C. and the vessel was ready to return, it was detained several days by contrary winds. On Sabbath morning the captain came to his lodgings, told him the wind was fair, and all the wind-bound vessels, that were in readiness, were getting under way. Mr. Hawes replied, *"it is the Sabbath, I cannot permit my vessel to sail this day."* The captain expostulated, but in vain. The next day the wind was contrary, and it was not until Thursday, that the vessel was able to leave the harbor; when they took a favorable breeze and were soon wafted to their desired haven. On arriving at Boston, the captain was surprised to learn that not a single vessel,

of those which had left him at Charleston, had arrived; nor did any of them arrive until three weeks after. They had encountered a severe gale; some were wrecked, and several were blown off to the West Indies! Mr. Hawes returned by land, and arriving on Saturday night, at a village within thirty miles of Boston, determined to pass the Lord's day there. Several persons called on him, and expressed great surprise that he should have been willing to lay by a day when he had been so long absent from his family. He often observed, in after life, that if he had intended to promote his worldly interest only, he could not have done it more effectually, as he had *"almost the whole town for his customers."*

Through her whole life, the impression received from her parents, of her obligation strictly to observe the Sabbath, were not effaced.

Mr. Hawes had a numerous family of children, nearly all of whom died in infancy; and Sarah was herself the subject of numerous sicknesses and exposures, from which she ever regarded her deliverances as special interpositions of Divine Providence.

These events, and the unwearied counsels of her parents, at times took hold of her feelings, even in her earliest years, so that she would pray with great earnestness; but her goodness was like the morning cloud, and the early dew. She passed her youth in giddy mirth and vanity. Though God, by his providence frequently arrested her attention, and brought her under convictions of sin, her volatility drove them from her mind, and her venturesome spirit often endangered her life. She once remarked, in allusion to the dangers of her youth, *"the recollection of some of my hair-breadth escapes almost makes me shudder."*

The foregoing particulars are principally taken from a manuscript, found among the papers of Mrs. Tappan after her decease, which appears to have been written at an advanced age. It commences thus:—

*"Oh who hath tasted of His clemency in greater measure, or more of it, than I? I have often thought these*

beautiful lines of Addison, could be to none more applicable than to me :

'When all thy mercies, Oh my God,' &c.

May my gratitude rise as high; for surely none has been more signalized by dangers and preservations. Some of the most material, I would record for the benefit of my children:—and I would recommend to them to begin early in life to minute down extraordinary providences, for their own benefit and the glory of God. For want of this method, many events are forgotten and lost; which I doubt not is the case with me; and many are but imperfectly recollected."

After relating many particulars of her early life, she proceeds as follows :

I was enabled by a solemn covenant engagement, to give myself up to God in the twenty-first year of my age; and God has, I trust, graciously kept that which I have committed to him, notwithstanding all my declensions and provocations, which have been many and grievous. He is the Lord God, merciful and gracious, slow to anger, not willing that any should perish.—But if I should go on to recount all his mercies to me and mine, time would fail me. They are new every morning, fresh every evening; and although my gratitude falls far short, yet I bless God for a thankful heart. He has often enabled me to rejoice in that he has seen fit to correct me, and to adore him, that his strokes have been so few, so light. Oh! if I had an angel's tongue, and could be heard from pole to pole, I would proclaim to listening worlds, his goodness to my soul!

In the year 1770, she was married to Benjamin Tappan of Northampton, with whom she lived happily fifty nine years, and reared ten children, nine of whom survived her.

In 1818, she wrote as follows :

I am now 70 years of age and still have to record God's great and signal mercies to me and mine. Surely there is no one lives who has received such singular marks of Divine clemency as myself, as to outward circumstances; but alas! when I compare God's mercy with the fruits it has produced, what cause have I to mourn over my barrenness and unfruitfulness. Oh! it is well I have a God to deal with, and not man. Jesus is my advocate on high. His atonement is my security that sin shall not prevail over me, but that I shall finally triumph over it. Glorious high priest! Oh! that *all* my dear children

could estimate Thee as thou hast enabled me to do. Thou art all my hope, my trust, my righteousness and strength. O, that thou wert theirs. Then they would have found the pearl of great price; and yet they seek after righteousness—at least, some of them. O, that thou wouldst lead them, and guide them, and bring them all to the knowledge of the truth, as it is revealed in thy Word. Help me to leave them with thee, and while I plead with thee for them, bow submissive to thy Divine will. I know thou art holy and just in all thy ways; and it becomes me to adore thee for what thou hast done for me and mine."

Several months appear to have elapsed before she resumed writing. Then, on the same paper, she added :

"May their children rise up and call them blessed. May they, by their ardent piety, encourage the hearts and strengthen the hands of their dear parents, and assist them in their progress through the narrow path that leads to Heaven. And may God, of his infinite mercy, grant that free, unmerited grace may gloriously triumph over error and sin, and that all my posterity may at last unite in ascribing—glory to God the Father, glory to God the Son, glory to God, the Holy Ghost, glory to three in one—amen! This doctrine, I was never particularly taught by my parents, although they were believers in it. They taught me the Assembly's Catechism; but I have no remembrance that it was ever explained to me. I well remember, that when I first felt the influence of the doctrines of the Bible, the Assembly's Catechism opened upon my mind with such delight and power, that I was surprised I had known it so long and never understood it. I was convinced it was the religion of the Bible, and I have never doubted it for a moment since; but rather my experience, for more than fifty years, has confirmed it. I have found it my guide and my comfort through life; and expect, through the mercy of God my Saviour, it will be my support, when passing the valley and shadow of death. I have no other dependence. I desire no other. None but Christ! none but Christ! He is my Alpha and Omega—the chief among ten thousand, and altogether lovely. I trust I can say with Peter, "Lord! thou knowest all things, thou knowest that I love thee." And can I hope that thou hast set thy love on such a worthless worm as I am?



was all over defiled by sin, helpless and hopeless, and didst say unto me, live; and the time was a time of love. Infinite mercy took pity on me, or I had never sought thy face! Thy boundless compassion has been extended towards me, even to old age, through a long life of ingratitude and backsliding. It has raised me when falling—when wandering it has recalled me; and if I am saved at last, to the triune God be all the glory—amen!"

After several other interesting passages, written at different times, all breathing the same spirit, which we have not room to insert, the manuscript closes, in 1822, as follows:

"God is lengthening out my life and that of my dear husband to our 75th year. Our bodily health is comfortable, and our minds not greatly impaired.—Our children, too, all enjoying health and prosperity with their numerous offspring. Some of them, I trust, have chosen the good part, which will abide forever. And, oh! may God, in his great mercy, grant that we may all arrive in Heaven, at last, a family without one member missing—all redeemed by the precious blood of Christ Jesus. Amen!"

She was attacked by the distressing disorder, which speedily terminated her life, on Tuesday morning, March 21st, 1826. She was awake much of the previous night, and reviewed her past life, her childhood and youth, and particularly her married life. She regretted that the cares of the world had occupied so large a share of her attention, and thought, that, could she live her life over again, she should be more faithful to the souls of her children. She wished, to exhort her children to bring up *theirs* for God. But notwithstanding her repeated backslidings, she could trust that she was a child of God, and that, although she had been unfaithful to the best and kindest of Masters, she should be saved for the sake of the atoning blood and perfect righteousness of her Lord and Saviour, Jesus Christ. She reflected upon the devotedness of Paul, and wondered why all christians were not constrained as he was by the love of Christ. She said—"This is my last sickness—I prepared for it last night." And from this time until her death she retained a strong impression that she should never recover. Afterwards she remarked that she

could wish her last to be, before entering eternity. She said—"I do not know as I have one doubt that heaven is *my* home, but I wish to see all my children there." She longed to depart and be with Christ, although she submitted entirely to the will of God, and was extremely anxious not to indulge an impatient or murmuring spirit. Notwithstanding her severe pain, she would frequently exclaim—"O, help me to praise God for his goodness! God is good—superlatively good." She was very desirous to obtain the prayers of the church, and sent a note to be read at the Wednesday evening lecture. In conversation with the pastor, Rev. Mr. Tucker, she said—"I am unable to say much; my mind wanders, but my hope is firmly fixed on the righteousness of Christ. Do pray for me. Do not pray for my life—I do not desire that—pray that I may have patience—that I may honor God in my death, and that he would lift upon me the light of his countenance, and be my stay and support." On Thursday she said—"O, I have slept sweetly this morning—I shall soon sleep sweetly in the grave. Yes, I shall sleep *sweetly* in the grave;—I do not wish to live. To be sure, I have every comfort *this* world can afford—but what are they? What are all the comforts of this world worth living for?" When Mr. T. called in the evening, she said—"Mr. T. I trust that I gave up myself to God in sincerity and truth, when I was quite young, and it is now more than fifty years since I made a profession of religion;—but I have been an ungrateful creature; I have nothing to reflect upon as a ground of justification in the sight of God. *Christ is all my hope*—all my dependence is upon his righteousness. O, what a mercy that God should determine from all eternity, to save such wretched sinners, and that I should be one. O what a gift!" Mr. T. replied—"Yes; the redeemed in heaven have but one song to sing 'unto Him who hath loved us, and washed us from our sins in his own blood; to Him be glory and dominion forever!'" On Friday she thought herself near her end, and in the morning took leave of her friends, and said she wished to hear of nothing but Heaven. Speaking to a person present upon the importance of making a profession of religion, she said, "Far be it from me to urge any to take these solemn obligations upon

their whole lives to the service and glory of God—but think not that you can escape obligation by the neglect of this duty." Soon after she clasped her hands and said with sweet expression—

"Why was I made to hear thy voice  
And enter while there's room?  
When thousands make a wretched choice  
And rather starve than come.

'Twas the same love that spread the feast  
That sweetly forced me in,  
Else I had still refused to taste,  
And perished in my sin."

In the afternoon she exclaimed, "O tell *all the world* to trust in nothing but the righteousness of Christ Jesus. He is the Alpha and Omega—the beginning and the ending—O he died to redeem a lost world!—there is no redemption in any other way!—O what a mercy that I am going to be free from sin—Dear Saviour! lovely Jesus! come quickly—help me—help me to clap my wings and depart! O if the world knew how precious Jesus was, they would not need such urging to come to him!"

On Saturday she thought herself very near to death, and desired that all her grand children, who were in town, might be sent for to see her breathe her last. When they came, she was enabled to address them in a most solemn and affecting manner, with advice peculiarly adapted to the case of each.

A young friend entered the room.—She took her hand and said, "I hope you have come in season to receive one word of advice—you have chosen the Lord for your portion—O remember it is no small thing—do not neglect the duty of secret prayer—remember past scenes, and do not let the world steal away your heart from God!"

To another she said, "Tell all your young acquaintance from me that nothing is so important, as an interest in the Saviour."

Mrs. J. H. L. came to her bedside.—She clasped her hand and said, "You have been a kind neighbour to me Mrs. L.—your afflictions are very great—but *trust* in the widow's God—He will guide and support you—be your protector and never-failing friend—go to Him and He will give you strength and enable you to discharge your duties to your fatherless children. I hope I may meet you in Heaven—may you be found there with all your children, and say, 'Lord, here am I and the children thou hast given me.' Have faith in

ises—they are sure, and they are yours."

To another who said, "Mrs. T. do you still find the promises sure?" She answered, "O yes! they are all yea and amen to the glory of his grace!"

To Mrs. R. B. E. "God is good! God is good! open thy mouth wide." These were the last words she uttered, except occasionally to express her wants.

Her slumber was quiet, but deep until 4 o'clock the next morning (Lord's day, March 26th,) when, without a struggle, she ceased to breathe, and sweetly fell asleep in Jesus.

The following remarks are from the pen of a Clergyman intimately acquainted with the subject of the above narrative, and with the circumstances attending her death.

Mrs. Tappan, whether considered as to her intellect or to the energy of her moral character, was no ordinary woman. Though unobtrusive and modest, she was exemplary and firm. She was eminently a woman of principle—her views of doctrine and duty were enlarged and remarkably correct—she read good books extensively, but the Bible most of all. She had a great sense of the purity of the divine law, and of the preciousness of Christ.—Her piety was deep and active—she was not one of those fitful christians, whose religion blazes forth for a season and then dies away; who has much to say about frames and ecstasies, and then relapses into stupidity and inaction—she was uniform, like the rising sun—she was a woman of prayer.—Often in the dead of winter she would rise from her bed at midnight, and go into an upper chamber and wrestle with God for a blessing upon her family and the Church of Christ. The whole influence of one consistent, humble, and praying christian, cannot be known till the judgement. She not only *named*, but she *honored* the name of Christ. The church in Northampton, of which she was a member, was frequently refreshed by revivals of religion. There were many causes operating there to discountenance spiritual religion. But owing to the prayers, zeal, and faithfulness of the real friends of evangelical truth, a powerful and numerous church always existed. Without detracting from the merits of any, and giving full consideration to the services of all, the

life of Mrs. Tappan may be regarded, as of great value to the interests of Christ's kingdom in that place.

As her life was an exemplification of the holiness of the gospel, her death was a confirmation of the preciousness of its hopes. I saw her die. It was the triumph of faith—the cloudless setting of an evening sun. Her confidence in God was unshaken. Several of her children and nearly all of her grand children were still out of the ark of safety. It is impossible to describe her expressions when speaking on this subject. She was swallowed up with the goodness and glory of God—she confided in the rectitude of his government—and yet she prayed earnestly and often for her posterity—she believed they would be brought into the kingdom of Heaven—she deliberately conversed with those present, and sent affecting and discriminating messages to those absent.

The effect of such a death was such as might have been anticipated. It quickened and rendered deeply solemn the Church—it affected and melted some of her family—a scene of deeper interest and greater influence soon took place in the room where she died, than I ever witnessed. At a single meeting five or six expressed a hope of forgiven sin, who have since given evidence of a spiritual change. The circumstances connected with the commencement of the glorious revival in Northampton, in 1826, rivetted the impression upon most minds, that it was connected in the Providence of God with the death of Mrs. Tappan. The change that has since taken place in the views and lives of several of her children and immediate descendants, have shown still more fully the moral power of her death. *Precious in the sight of the Lord is the death of his Saints.*

#### SUDDEN DESTRUCTION OF A HARDENED SINNER,

*[Furnished by a Clergyman.]*

*He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov.—XXIX, 1.*

The following literal and awful execution of the foregoing threatening occurred some years since, within my own observation. The subject of it was a Mr. W——d. To render more intelligible, some parts of the narrative, it may be proper to state that he

was a carpenter by occupation, and also served as trumpet-r to a troop of horse in the town where I resided.— This unfortunate man married in early life; but soon after his marriage, contracted an irreconcilable aversion to his wife. It pleased God, on two or three different occasions, to visit him with a lingering, dangerous fever, and bring him apparently to the verge of the invisible world. During these successive afflictions, he was agitated with bitter remorse, expressed penitence for his former impieties, promised reformation, and to live with his wife as a dutiful husband. But these serious impressions, “were like the morning cloud, and the early dew.” With the recovery of health, his evidences of repentance and reformation vanished: and from these repeated visitations of the Almighty, and his own solemn resolutions, he returned to the world still more hardened in transgressions.

On the afternoon of Monday, I went, in company with another clergyman, to hear the Rev. Mr. ———, who had dispensed the ordinance of the supper, on the preceding Sabbath; and during the hours of public worship we were frequently disturbed by the blowing of a trumpet; and were afterwards informed that the unfortunate W——d, had been playing, on purpose to interrupt our worship, remarking that the “Most High, was as much honored by the sound of his instrument as by our praises in the temple.” “But the triumph of the wicked is short.” This occurrence, as I already stated, took place on the afternoon of Monday. On the Wednesday following, having called at his lodgings, I found him in the most exquisite bodily distress; but did not enter into conversation, having repeatedly witnessed his professions of repentance, and his gross relapses to his former course of iniquity. Upon the evening of the succeeding Sabbath, a message was sent that W——d desired to see me. Upon repairing to his lodgings, I found him laboring under excruciating distress of body; but the poignancy of his bodily pain did not admit of a comparison with the horror which was rending his conscience. I mentioned to him that agreeably to his request, I had called to see him, and was ready to have conversation; when he replied, with an agony of feeling which I can neither describe nor forget, “I have been a great sinner; I have carelessly neglected the means of salvation,”



and am now on the brink of eternity, and must appear before the tribunal of my judge." I conversed with him at considerable length, on the promises of the Gospel, on the all-sufficiency of Jesus; assuring him that he "came into the world to save sinners," and that no guilt of the creature was beyond the merit of his sacrifice. and then prayed with him. Having spent some time afterwards in conversation respecting the evil of sin, the merit of the Saviour's blood for pardon, and enumerated for his encouragement, some of the very chief of sinners who had obtained forgiveness, I rose to retire, when he exclaimed with the utmost importunity, "O pray with me, pray for me;" which were the last expressions I ever heard from his lips. I left him about ten o'clock at evening, and returning early the next morning, found him speechless, and in a few hours he breathed his last, and "went to his own place." Thus on one Monday, I heard him wantonly deriding the worship of God and the devotions of his children, and on the next, saw his body a lifeless corpse; "while his soul had received according to his works."

The above is a simple, unexaggerated relation of a fact, of which I was a witness. Should God, in his providence, throw this narrative into the hands of one who has indulged himself in sporting with religion or its professors, I beseech him to pause and reflect, and tremble. "Be ye not mockers, lest your hands be made strong.—Who hath hardened himself against God, and hath prospered?" Frail man, "hast thou an arm" like Jehovah, or hardihood to rush fearlessly on "the thick bosses of his buckler?" Thou, whose breath is in thy nostrils, whom he could cleave to the dust of death, and to the damnation of hell, with a thousand fold more ease than thou art capable of breaking the most slender plant, or crushing with thy foot the smallest insect? Reader, if conscience brings to thy recollection a single instance in which thou hast treated, even with levity, the services of the sanctuary, or the followers of Jesus, rest not an hour until thou hast confessed thy guilt, and sought pardon through his blood. Take thy Bible and read with attention, the following passages:—Nahum, I, 2. Deut. xxxii, 41. Prov. ix, 12. Prov. xi, 21.

"I HAVE A HOPE SIR."

[Furnished by a Clergyman.]

There is a man in my congregation who has for several years been wishing to unite with the church. He is what the world would denominate a good, moral man, and a useful member of society. He is constant in his attendance upon the public worship of God, and is often moved to tears, by the faithful exhibition of truth. In conversation with him some time since upon the subject of personal piety, I enquired, have you reason to think that you are the subject of that great moral change denominated the *new birth*, which you acknowledge to be necessary to constitute a real christian? His reply was, "I have a *hope*, Sir." Well, a *good hope*, will bear to be examined, and will be evidenced by its appropriate fruits. Do you, then love the character of God? "I think I do."—And why? "He is so *good*." Do you love his requirements? "Why—yes, I think so." And if you love them, you will, so far as you know them, endeavour to yield obedience. Is this the fact? "Why, we dont any of us obey God perfectly. The *best*, offend in many things, and in all come short."—Well, Sir, to take but one, do you love the duty of *prayer*? "I do not live without praying. I assure you."—Do you pray in your *family*? "I do not." Do you think that family worship is a christian duty? "O certainly." How then do you get along with your *hope*, if it lets you live in the daily neglect of an acknowledged christian duty? "I pray that God would forgive me." Then you think this neglect is *wrong*? "Yes, Sir." Well then let us see how such a prayer would appear, offered to God. You come, and say, "for not praying in my family yesterday, O Lord forgive me." Are you really sorry? "I am." Do you intend praying in your family *to-day*? "No." Tomorrow? "I do not think I shall." Do you not intend performing this duty at all? "No."

Now, sir, said I, how does such a prayer sound? You come and pray that God would forgive you for not performing what you acknowledge to be your duty; and yet you determine to live at present, and in future, in the same neglect, for which you profess to be sorry! Look at it, my dear sir, and then let conscience decide how much confidence you ought to place upon a

hope that is no better supported by evidence.

Such was the substance of the conversation. O, how many such hopes will the light of eternity disclose, to the everlasting undoing of deluded souls!

THE LATE DR. PAYSON'S SKETCH OF  
HIS OWN LABORS,

*In a letter of advice to a young Clergyman, whom he had never seen.*

The following letter has been obligingly furnished us by the Clergyman to whom it was addressed, and to whom it has been "inexpressibly valuable." The sweet savor of its piety and the fragrance of its author's death, impart an interest to it, which cannot fail to render it eminently useful.

Portland, Aug. 17, 1821.

MY DEAR BROTHER,

I have just received your kind letter, and hope it has done me some good. I thank you for it, though the perusal of it has given me much pain. It is evident that you think far more favorably of me than I deserve; and your applying to me for advice shames and mortifies me exceedingly. But I dare not say what I feel on this subject, lest you should think me humble;—which is far enough from being the case. Besides, you wish me to write respecting myself and my labors; and this is the very subject on which I am most unwilling to write, because I find it most dangerous. It affords an opportunity for gratifying an accursed spirit of self-seeking, which has ever been my bane and torment, and which insinuates itself into every thing I say or do. I know not that I have ever spoken of myself without furnishing cause for sorrow and shame. How, then, can I write as you request me to do? Or what can I say, that will be of any service to you? But you will reply that God can bless the feeblest means. True, and therefore I will write, though I foresee that I shall smart for it.

You ask for a general view of my pastoral labors, method of preaching, &c. &c. Since the failure of my health, I preach but three sermons in a week; two on the Sabbath, and one on Thursday evening. On that evening, and Sabbath morning, I preach without notes; but generally form a skeleton of my sermon. I should like to write more,

but my health will not permit; and I find that when any good is done, it is my extempore sermons which do it. I am afraid of producing a faith which stands not in the power of God, but in the wisdom of men; and therefore make as little use as possible of human arguments, but confine myself to a plain, simple exhibition of Divine truth.—The sword of the spirit will not wound if it has a scabbard on it. I also aim to preach the truths of the Gospel in a practical and experimental, rather than a dry and speculative manner. In preaching to professing christians, I endeavor to rouse and humble, rather than to comfort them; for if they can be kept humble, comfort will follow of course. Besides, I do not suppose that christians need as much consolation now, as they did in the primitive ages, when exposed to persecution.

Our church is divided into seven districts; the members of each district meet for prayer and conversation once a month, and the brethren residing in each district are a standing committee of the church for that district—supply the wants of the poor, and bring before the church, in due form, any case of discipline which may occur. We have a monthly meeting of all the brethren for business—a church conference every Tuesday evening—a prayer meeting on Friday evening—a monthly prayer meeting for the Sabbath Schools—and the Monthly Union Concert for prayer. We have, also, an inquiring meeting for males, on Sabbath evening, and for females, on Friday afternoon.

As to method, in the division of time, I have none; but live altogether extempore. This is partly owing to the wretched state of my health, which deprives me of at least three days in every week, and partly to continual interruptions from visitors, whom I must see.—I knew not how to bear this, till I met with the following maxim of an eminent minister: "*The man, who wants me, is the man I want.*"

My rule in regard to visiting, is to visit as much as time and health will permit. I make none but pastoral visits. I gave my people to understand, when I was settled, that they must never invite me to dine or sup when they did not wish to have the conversation turn wholly on religious subjects. This has saved me much time and trouble.

The books which I have found most useful to me are Edwards' Works,

Brainard's Life, Newton's Letters, Owen's Treatise on in-dwelling Sin, Mortification of Sin in believers, and the 130th Psalm, and Thomas A. Kempis Imitation of Christ, translated by Paine—for Stanhope's translation I think not so good. If you have not seen Thomas A. Kempis, I beg you to procure it. Some things you will not like, but for spirituality and weanedness from the world, I know of nothing equal to it. Perhaps I ought to include, in the above list, Baxter's Reformed Pastor and Saint's Rest.

It would require a volume to detail the experiments I have made, and the means I have used to effect a revival of religion, and after it was written, it would not be worth reading. I will however just mention what we are doing now. We have established a prayer meeting on the following plan. Members of the church and others, if they think proper, present notes requesting prayers for the conversion of any friend or relative for whom they feel anxious. No names are mentioned. The notes are placed in a small box by the door, and afterwards handed to me to be read. We have had two meetings. They were uncommonly solemn, and many of the notes were very affecting. One was, "*A female stranger desires your prayers for her conversion.*" Another, "*One of the society desires your prayers for the conversion of her husband and herself*"—Several were from old professors, who fear that they have been deceived, and a great number from husbands, wives, and parents, desiring prayers for their partners, children, &c. When we come to spread all these cases before God as the only giver of good things, the scene was awfully solemn and affecting.

\* \* \* \* \*

I think with you that the management of a revival is a very difficult thing. It is, I believe, a subject as yet but very imperfectly understood. At least, I know but very little of it.

I think I can conceive, in some measure, of the inconvenience you experience in consequence of the great extent of your parish. It must be exceedingly difficult to collect your church together as often as you would wish, and to perform ministerial duties. A minister, however, who has but a small parish, is required to do all that he can, and you are required to do no more. Still it is exceedingly painful

to see many things which need to be done, but which we cannot find time or strength to do. My parish, as well as my heart, very much resembles the garden of the sluggard; and what is worse, I find that most of my desires for the amelioration of both, proceed either from pride or vanity or indolence. I look at the weeds which overspread my garden, and breathe out an earnest wish that they were eradicated. But why? What prompts the wish? It may be that I may walk out and say to myself, "In what fine order is my garden kept!" This is pride. Or it may be that my neighbours may look over the wall and say, "How finely your garden flourishes!" This is vanity. Or I may wish for the destruction of the weeds because I am weary of pulling them up. This is indolence. Yet from such sources, I fear, do most of my desires for personal holiness, and for the progress of religion in my society, proceed. I hope and trust it is otherwise with you.

As I write with perfect freedom, I will take the liberty to mention one thing more, which, if I always attended to it, would, I believe be highly beneficial. The disciples, we read, "returned to Jesus, and told him all things, both which they had done and what they had taught." I think that if we would, every evening, come to our Master's feet, and tell him where we have been, what we have done, what we have said, and what were the motives by which we have been actuated, it would have a salutary effect upon our whole conduct. While reading over each day's page of life, with the consciousness that He was reading it with us, we should detect many errors and defects, which would otherwise pass unnoticed. Pardon this hint. I trust you do not need it.

I have written a long letter, and yet, I fear, said nothing which will be of the smallest service to you. But you must, as our kind Master does, take the will for the deed. May he fill you with the Holy Ghost, and with faith, and make you instrumental of adding much people to the Lord.

So prays your sincere friend,

E. PAYSON.

P. S. I need not tell you that I write in haste. Yet I fear that there is no excuse for a letter in which the vowel, I, occupies so large a place.



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....*Mark, xvi. 15.*  
How shall they PREACH except they be SENT?.....*Rom. x. 15.*

VOL. I.

DECEMBER 1, 1828.

NO. 8.

## AN ADDRESS, ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by the Rev. Charles B. Haddock, Professor of Rhet. and Oratory, in Dartmouth College, N. H.]

DEAR BRETHREN.

If you have studied, with attention, the character of Paul, you have been struck with the estimation in which he held the habitual intercession of christians for each other. "Brethren pray for us," is his oft repeated request. With most earnest entreaty, he beseeches the Roman church, "for the Lord Jesus Christ's sake, and for the love of the Spirit, that they would strive together with him in their prayers for him." To the prayer of the Corinthians, he, on one occasion, ascribes his deliverance from death. Through the prayers of the Philippians, he "knew" that his imprisonment would "turn to his salvation." Thus regarding the intercessions of others for himself, he was, also, most constant and importunate in his prayers for them. To the Romans, he writes: "Without ceasing, I make mention of you always in my prayers;" to the Thessalonians: "We pray always for you;" to the Colossians: "We cease not to pray for you;" and to the Philippians: "I thank my God upon every remembrance of you, always, in every prayer of mine for you all, making request with joy,"—"God is my record, how greatly I long after you all in the bowels of Jesus Christ." And how tender, how full of confidence in God, are the benedictions, which begin and end his epistles, and which are so wrought into all his reasonings and his appeals to the hearts and consciences of his brethren. Though separated from them by oceans, and oppressed with the labors and cares of each successive scene of his ministry, he was yet daily, in spirit, with every church he had gathered, every soul he had won to Christ; rejoicing with them that rejoiced, and weeping with them that wept—bearing them in his heart to the throne of grace and imploring for them every heavenly gift and blessing.

A similar, though less striking estimation of mutual intercessory prayer, was exhibited by other primitive believers, and was signally approved of God by the mercies he bestowed and the deliverances he wrought. From the intercession of Abraham in behalf of Lot to that of the mourning church for imprisoned Peter, the mercy seat was, doubtless, the scene of as fervent and effectual prayer for brethren in the Lord, as man ever offered for himself. Nor can we believe that, in any age of the church, a more grateful or more prevailing prayer ever ascends to Heaven, than the mutual intercessions of "kindred in Christ," in the ardor of holy love, "pouring out strong cries and tears" for each other's spiritual life and final triumph. Such prayer is always answered. When men of faith intercede for those, who "are yet enemies," God graciously listens; much more will he listen when *they* are commended to his mercy, who have been already washed and sanctified and redeemed, reconciled by the blood of his Son, and declared to be dearer to him than the apple of his eye. For the guilty thousands of Sodom, Abraham was not heard; but for five righteous men, his prayer had been effect-

ual, and, for their sakes had stayed, the destruction of the city. "I pray not for the world," said Jesus, when in the sublime confidence of faith, he committed the purchase of his agonies to his Father's care; I "pray not for the world, but for them which thou hast given me; *for they are thine.*"

Such prayer is precious. While you are yet uttering it, you experience its blessed influence, in the warmer glow of fraternal love—the perfect hushing of every envious, every suspicious, every unkind thought—the utter absence of every selfish purpose and selfish wish—the entire forgetfulness of every relation and every interest, but the common relation and common interest of men redeemed by the same sacrifice and waiting for the same reward. Who of us would not be oppressed and overwhelmed with the knowledge, that for him no brother prays; that he goes to the throne of God sustained by no good man's sympathy, and commended to the Divine mercy by no fervent, effectual prayer of righteous men?

Brethren, if there be an occasion, on which such intercession is peculiarly suitable and should be peculiarly delightful, it is that, on which you are now assembled. Here indeed, if any where, you will pray with prevailing importunity for those friends and neighbours, who, mingling with you in the sweet intercourse of daily life, sharing with you all the charities of the social and the domestic circle, leave you only at this threshold, here, seeming to give you most sensible premonition of the feared and dreaded separation at the gate of heaven. Here too, if any where, you will pray with sincerity for the world lying in wickedness. For with this day and this occasion are intimately associated all the appalling pictures of Pagan ignorance and Pagan guilt, which have ever been presented to your imaginations. It requires no great effort here, to feel, that our little Goshen is in the midst of a world of more than Egyptian darkness, and to fancy that we hear the cry for compassion, which comes from the farthest nations, perishing in their sin. But methinks, you should here feel still more strongly impelled to pray for each other and for the thousands of every christian name, who, this day, with you encircle the earth in prayer. On this day the family of the ransomed upon earth meet together at their Father's throne. Their various spheres of action, their posts of duty, on their great field, the world, they have left for an hour, to refresh their spirits, to reanimate their hopes, to invigorate their faith by communion with one another, and by united prayer before the altar of God. Hither have come the prospered and the grateful with their offerings of joy, calling upon us to rejoice with them, and to hail, with new enthusiasm, the fields all white unto harvest. Hither, also, have come the weary and heavy laden, to seek renewed strength and redoubled grace, and to claim a remembrance in our prayers. Here are the tried, the tempted, the doubting, the afflicted, the persecuted of the household of faith, come to mingle their tears together, and to enjoy the sympathy and the intercession of hearts, that weep with them that weep. The christian world, with their varied cares, and enterprises, and wants, and dangers, are gathered with you around the mercy seat. Lift up then, your eyes, and survey the congregated multitudes, from every nation under heaven, encompassing the altar and covering the mount of God. Enter, with deep sympathy, into their characters and their circumstances; and try to bear them upon your hearts, as one family, redeemed of God, and bound together by inextinguishable love, while you pray, that, "for the Lord Jesus Christ's sake, and for the love of the Spirit," great grace may be upon them all.

And while you are excited by the contemplation, endeavour also to fix your

undivided attention, successively, upon the distinct classes of this great congregation, agreeing together as touching the things they ask. For if prayer be useful, it is so in proportion to its intelligence and its intensity.

Consider then particularly, brethren, your own church, its state of religious feeling, its activity, its means, its opportunities of improvement and usefulness, and its wants. Meditate distinctly on its individual members, particularly its Pastor and offices, with their duties, trials and temptations; its young men; its men of influence; its fathers and mothers; and the dear lambs of the flock. Could these topics of intercession be understood and felt by you all, until your kindest sympathies are awakened, and your supplications rise to holy importunity, what a spirit would fill all the house, where you are assembled, and how sweet would be this hour of mutual intercession with God.

Consider the churches of our land; and pray that they all may be one in Christ; and then, while, as you tell her towers and mark well her bulwarks, you are constrained to exclaim, "beautiful for situation! The joy of the whole earth!" forget not her amazing responsibilities—her sacred obligations to the God of our fathers, to maintain the virtue, the piety, and through them the liberty and glory of the land. Think of her leading men; the directors and agents of her charitable institutions; and the guides and instructors of her sons and her daughters—sons and daughters, who are to be her future ministers and missionaries, her future fathers and mothers. Dwell on her numerous and momentous enterprises, her arduous and rapidly increasing efforts to secure the salvation of the hundred millions of freemen, who are soon to people these United States. Estimate, as none but you can estimate, the blessings of liberty, civil and religious; weigh the interest of your children and your children's children in the perpetuity and purity of our institutions; estimate, in the light of God's word, the eternal welfare of the millions, passing with you their brief probation for eternity, and of the hundreds of millions to come after them and to be influenced by them; and call upon God for wisdom to guide, and grace to sustain and prosper his American Israel.

Consider the churches engaged in the missionary and other kindred enterprises—the attitude they have assumed before the world—their solemn pledge of honor, fortune, and faith, that, with the blessing of Almighty God, the gospel shall be preached to every creature. Pray that these churches faint not; that one feeling may impel them all; that no friend to the conversion of the world may withhold from them his countenance or his aid; that God would give them to see, more clearly, the magnitude and the practicability of their enterprise, and to feel, more decidedly, that they cannot live without giving to the world a yet stronger proof of a benevolence which many waters cannot quench, and that upon every pillar of the spiritual temple, which they would rear to the honor of their Redeemer, they may write, "Except the Lord built the house, they labour in vain that build it,"

Consider the feeble and afflicted churches in Christian lands—the flocks scattered without a shepherd; the remnants of once flourishing churches, hanging their harps on the willows, and sitting solitary amidst the desolations of many generations; the public and domestic altar broken down and mouldering together; the power of parental precept and parental prayer borne down by the tide of public feeling and vicious example; the inroads of false doctrine; and the cruel disregard of all the most hallowed feelings of the soul. Imagine yourselves the fathers and mothers, the brothers and sisters, in the midst of such scenes; and pray God, that he would, in great faithfulness, strengthen the things that remain; that he would hear the mourning of his children, and not reject their cry.



Finally, consider the converts in Pagan and Jewish lands—the increasing numbers to be found at almost every missionary station, who have declared themselves on the Lord's side, and are taking up their cross. Reflect deeply on this scene of joyful, most joyful, but anxious interest. Much as we have doubtless failed to intercede, as we ought, for the churches of christendom, and for the beloved missionaries, we have, perhaps, failed yet more to intercede for these. Oh! could we spend a month at a missionary station, could we witness the struggle, which it costs a man to tear himself away from the religious associations of his native country, to abandon the faith of his cherished ancestors, and to renounce the solemn rites so interwoven with all, that gives endearment to the recollections and friendships of his youth, all that sanctifies the memory of the loved ones, who lived and died in the hopes he is called to disavow; could we! spectators of the literal forsaking of father and mother, of husband and wife, of houses and lands, for the name of Christ; could we stand by those, who, for righteousness' sake, consent to be hated, and persecuted, and delivered up to death, by those whom nature teaches them to love—we could never fail to pray for them, in every prayer of ours, that as their day is, so their strength may be. The social relations, domestic attachments, the love of life, and the ties which bind to it are essentially the same in all lands. Think, then, what strength of faith, what confidence in God, what almost superhuman resolution it would cost *you* to sacrifice all these relations and attachments, and to sustain, month after month, and year after year, the exemplary profession of a religion requiring such a sacrifice at your hands; and, if any thing can rouse you to ardent intercession, you will pray, that these tried, and tempted, and persecuted brethren may stand fast in the Lord; that their minds may be enlightened, their faith confirmed, their temptations overcome, their example, spotless and convincing—that they may have abundantly the consolations of God, may know that he loves them, and will love them to the end, and may be persuaded, that “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate them from the love of God, which is in Christ Jesus their Lord.”

## American Home Missionary Society.

### CORRESPONDENCE.

#### NOTICE OF AGENCIES AND AUXILIARY SOCIETIES.

##### BOARD OF AGENCY OF THE SYNOD OF ALBANY.

An official communication from the Rev. Mark Tucker informs us that the Synod of Albany, at its late meeting in Albany, in October last, appointed a Board of Agency for Domestic Missions, within the bounds of that Synod, Auxiliary to the American Home Missionary Society.

Rev. Henry R. Weed, of Albany, President.

“Nathan S. S. Beman, Troy, Vice Pres't

“Mark Tucker, do. Secretary.

Mr. A. Platt, Albany, Treasurer.

It is understood that the present Synod of Albany will, as soon as practicable, be divided, and will hereafter constitute two; the Synods of Albany and of Utica. The above board is intended to act within the bounds of the proposed Synod of Albany, embracing, in the state of New York, the Presbyteries of Albany, Columbia, Troy and Champlain, and the Counties of Columbia, Green, Rensselaer, Albany, Schoharrie, Schenectady, Washington, Saratoga, Montgome-

ry, Warren, Hamilton, Essex, Clinton and Franklin.

The object of this agency is to supply the destitute within the bounds of the proposed Synod of Albany, and to aid the funds of the parent Society. In doing this, it will not interfere with the action of the Presbyterian or other Societies within its bounds; but is intended to combine and facilitate their operations, by means of a permanent Agent, to be appointed by the parent Society, and to act under the direction of the Board of Agency for the Synod.

We are happy to state, that such an Agent has already been appointed; who, it is hoped, will soon enter upon the field so happily prepared for an efficient effort, on behalf of the great and good cause for which the churches pray.

#### THE SYNOD OF NEW-YORK.

The Synod of New-York, following the example of the Synod of Albany, at their late sessions in Goshen, (Oct. 29th) took in-

to solemn deliberation their duty on the subject of Home Missions. Several members of the Executive Committee of the American Home Missionary Society being present, an impressive statement was made of the rapidly increasing efficiency of the Society, and of the growing demands of the cause upon the united patronage and prayers of all who desire to see this whole country blessed with a stated and faithful ministry. After a united expression of feeling and views, the subject was referred to a committee, who reported the following resolutions, which were unanimously adopted by the Synod.

1. Resolved, That it be recommended to the Ministers connected with this Synod, to form, in their several congregations, male and female associations for Home Missions.

2. Resolved, That, when such associations shall have been formed to a sufficient extent, it be recommended to them to form themselves into "*larger societies*," under the form of constitution recommended in the "Second Report of the American Home Missionary Society," p. 70.

3. Resolved, That the Executive Committee of the American Home Missionary Society be requested to employ an agent, within the bounds of this Synod, for the purpose of forming the above named associations and societies, and otherwise promoting the cause of Home Missions.

4. Resolved, That the "Home Missionary and American Pastor's Journal" be recommended to the patronage of the churches under the care of this Synod."

In compliance with the request contained in the third resolution of the Synod, it is the purpose of the Executive Committee to procure, as soon as practicable, an efficient agent for the objects above specified; and we doubt not that the great Head of the Church will smile on the united efforts of these churches, and that he is waiting to convey the blessings of their liberality to many ready to perish.

#### AUXILIARY MISSIONARY SOCIETY OF THE PRESBYTERY OF NEWCASTLE, DEL.

*We have received with pleasure, the following from the Rev. E. W. Gilbert of Wilmington, under date of Oct. 25, 1828.*

"During the session of the Presbytery of Newcastle, the present week, the Auxiliary Missionary Society held its annual meeting. Among other resolutions, the following was unanimously passed; and I was requested, as Secretary pro. tem. (in the absence of the Secretary, Rev. A. K. Russel of Newark, Del. to whom you will be expected to direct your official communications,) to transmit the same to you.

"Resolved, That this Society will become auxiliary to the American Home Missionary Society, on the terms proposed in their circular."

Among other remarks expressive of deep interest in the cause of Home Missions, Mr.

Gilbert adds, "Our funds have hitherto been low, enabling us to employ only one or two missionaries, and those not all the time; and the probability is we shall not soon have much surplus funds. But I hope our union will not be merely nominal, and that it will be helpful to your Society, as I have no doubt it will be useful to ours."

#### NEW-HAMPSHIRE MISSIONARY SOCIETY.

We have just received the "*Twenty-seventh Annual Report of the New-Hampshire Missionary Society*," forwarded by the Secretary, Rev. A. Burnham, from which we gather the following particulars:

During the year ending Sept. 4, 1828, the Society employed *twelve* Ministers on short missions of from four weeks to five months each. These missions appear to have been principally performed by settled Ministers, who had liberty from their people to labor in destitute places around them; and some of them are said to have been peculiarly seasonable and important in their results.— On this subject the Report contains the following general remark:

"The Journals of your Missionaries are satisfactory, disclosing a good degree of faithfulness in them, and the grateful acknowledgments of the people on whom these labors have been bestowed, and renewed efforts to help themselves."

In addition to the above, the Society made appropriations of aid in the support of *twenty-two* Ministers as Pastors or stated supplies of *twenty-four* congregations, and at an expense of \$1723.

"To the sum of these grants, add those which we have given encouragement of making, and the expense of Missions necessary to be given, and the amount is more than \$3,000, which must be poured into our treasury, and drawn from it, annually, or this Domestic Missionary Society be greatly delayed in its benevolent operations: the improvement of the moral and religious condition of the state, so happily begun, must be retarded, and the darkness which prevailed twenty years ago, must come back and roll over the fields of our beloved Zion, now so beautifully whitening unto the harvest."

Two congregations in New-Hampshire have been aided the last year directly by the Parent Society; viz:—Newmarket, Factory Village, in support of Rev. David Sanford, and Great Falls in Somerworth, in support of Rev. J. T. Hawes. On the subject of these appropriations, we select the following:

"It will be recollected, that the New-Hampshire Missionary Society, at its last anniversary, became an Auxiliary to the American Home Missionary Society. And it was with no small degree of mortification, that, within one year after this connexion was formed, the Committee of the Board had occasion to approve applications to the parent institution for aid in building the desolations of New-Hampshire. But from the ex-

hausted state of your treasury, and the vast importance of having the Evangelical Ministry established in the manufacturing villages above named, the Committee thought proper to approve an application from each of those places, to the American Home Missionary Society in the city of New York: and the Executive Committee of that institution granted \$100 to each of those applicants, towards the establishment of their Pastors, and their support for the present year. This favor from the parent institution we gratefully acknowledge. It was seasonable, and, to those infant establishments, beyond conception important. The present consequences are glorious, and the final result, Eternity will tell.

"At Great-Falls, where the population is now about 2000, a church was organized in January 1827, of seven members. The God of salvation has smiled on the sacrifices then made to set up the standard of his beloved Son—the Spirit has been poured from on high—and that infant church now consists of forty-one.

"At Newmarket Factory-Village, a church was organized on the first of April last, of eighteen members; and under the gently descending dews of heavenly grace, it now consists of forty."

The Report then adds—

"As to the Pastors we help support, and our Missionaries generally, we think they have not laboured without a good degree of success. Nearly every Missionary has found some anxious sinners, and has admitted some to the church. Sabbath-schools and bible-classes, and the Monthly Concert and other seasons of special prayer and pious conversation, are generally maintained. The cause of temperance, and the great objects of christian charity which now lie before the public mind, are receiving laudable support."

#### THE VERMONT DOMESTIC MISSIONARY SOCIETY

The annual meeting of the above Society was held at Burlington Vermont, Sept. 11, 1828. The Report of the Directors, from the pen of the Rev. R. Smith, Secretary of the Society, is drawn up in a style of unusual interest, while the facts which it contains are eminently fitted to provoke very many in our country to enterprise and prayer. We have only room for a few extracts and a very compressed view of the Society's operations. The Report is the '10th' since the formation of the society; and commences as follows.

"He, who would contemplate the cause of Domestic Mission amongst us, ought to have a map of the State before him. He would then have in view a field of one hundred and fifty miles in length, by a about sixty of average breadth, and containing a population of two hundred and fifty thousand souls;—a region broken into hills and vallies—and in many parts difficult of access from this geographical character; comparatively new in the history of its religious institutions and comprising more than seventy organized

congregations of our connection, for which none, or only partial supplies, of the ordinances of the gospel are furnished, except throughout this Society.

\* \* \* \* \*

"One of the most important measures of your last annual meeting having been to form an auxiliary connection with "The American Home Missionary Society," it may be proper to state, that the board have found this connection, so far as it has yet been developed, to be highly pleasant and profitable. It affords us the strengthening of an extended missionary fellowship, and the lights of superior experience; and it is calculated to introduce more method into the business part of our Society's operations.

"The Parent Society now commissions our missionaries, and furnishes plans for their reports, as well as other directions—its monthly publication called "The Home Missionary and Pastor's Journal," is gratuitously sent us; our doings are also recognized by them in their annual report and we cannot but think that the whole operation will be found to have a benign influence, when once it shall have been more fully carried into effect."

The whole number of Congregations to which grants of aid were made during the year, was *twenty-three*. In addition to these, thirteen others are reported, to whom grants had been previously made, but whose demands had been paid within the last year. The income of the Society during the year, was \$3,569 68, and its expenditures, \$2,080 66.

After recording several miscellaneous items in the history of the Society, among which is the legacy of \$5,000, from the late Joseph Burr, Esq. of Manchester, the report proceeds as follows:

"But the greatest advance in the cause of Missions amongst us, and the plan on which—if judiciously prosecuted—the Society may probably rely for most immediate aid, is that originated and set on foot by the Rev. Miles P. Squier, agent of the American Missionary Society for the western district of the state of New York.

"This gentleman, being on a visit the last season in this state, and learning the comparative smallness of means raised amongst us for Domestic Missions, suggested a plan for augmenting our funds, which has met the approbation of several ecclesiastical bodies and other distinguished individuals to whom it has been submitted.

\* \* \* \* \*

The scheme contemplates raising \$4000 for missionary purposes in this State for the ensuing year, by *apportioning a supposed reasonable share to the several congregations*. One half of this sum is supposed to be undertaken for by the counties lying on the east side of the Green Mountains, and the other by those on the west; and the amount placed in the hands of the Board is intended to establish forty local Missionaries, in as many stations, for the first year. Several congregations have already gone into the



measure, and these express their surprise at the increase of means thus obtained and the facility with which it is done.

From the whole, the Board have no doubt for themselves, that the interests of the Society are advancing. There has been an increase in the amount of grants, and in the number of congregations included in our field:—there has been at least an equal prevalence of revivals of religion under the labors of our missionaries—our means are increasing, and in some instances by new and successful devices; we are also extending our relationships to other similar institutions in our country, and by means of these attaining, we trust, to more light, and a better order in conducting our missionary labours.

Associated as we now are with "The American Home Missionary Society," it will be expected that we say something of the operations of the parent institution. That splendid Society is increasing her resources and extending her benign influence to every part of our country. The receipts, into her Treasury for the year ending in May last, amount to more than nineteen thousand dollars, exclusive of that which is appropriated by many of her local auxiliaries; and there were employed by the parent Board alone, no less than two hundred and one missionaries, in two hundred and forty-four different congregations.

But these facts exhibit only a small part of the amount of good effected by this soci-

ety and her numerous branches. The society has embodied and laid before the community much important information relative to the spiritual wants of our country; it has elicited the fact—formerly but partially known—that there are, in the west and south particularly, large sections of country, embracing numbers of contiguous counties, and in some instances whole states and territories, almost entirely destitute of gospel ordinances—and there has been awakened, in consequence, a degree of national sympathy on this subject, which is by no means common in our country, towards similar institutions. Indeed the contemplative mind is absorbed as it looks at this stupendous enterprise. Following the track of its faithful and enterprising messengers—and opening with them upon the almost interminable vallies of the west, and south, and north—so rapidly yielding to their conquests—and measuring these advantages on the future history of our country, as well as on the higher destinies of the world to come, one sees a vastness and grandeur in these movements, worthy to have been originated in "some tall arch-angels" intellect, and finally referable only to the uncreated benevolence which dwelt eternally with God.

With this great enterprise, brethren, let us henceforth consider ourselves as inseparably connected. We shall share in its labours, and effect, we hope, some humble portion of its conquests. We have yet to increase, by many degrees, our local efforts, and we shall dishonour our connection and lose our advantages, if we do not from this time fully bestir ourselves to duty.

## REPORTS OF MISSIONARIES AND AGENTS.

*From the Rev. J. M. Ellis, Jacksonville, Morgan Co. Illinois, Sept. 25, 1828, to the Corresponding Secretary.*

MY DEAR BROTHER:—

I think I mentioned in my last, the addition to our church, on the last Sabbath in July, of fourteen members, present number twenty-nine. Since that time our prospects have been increasingly encouraging. I mentioned also that the church in Jacksonville was engaged in building a parsonage house, on account of the very high rent, occasioned by the rapid growth of the place. The church, I believe, is perfectly unanimous in all its proceedings. Nothing desirable can exceed the kind attention paid to me and my family. The sum engaged for my support, is \$150—probably more, principally in produce. I have strong confidence, that it will not be long, if the Lord succeeds his work, as there now seems reason to believe, before your society will be relieved. Now certainly the people seem ready to do every thing that could reasonably be desired. Building the house is a heavy burden, with all their other pressing business, where every thing is to be begun anew.

In the engagement made with the people, I have reserved one Sabbath in four, to preach occasionally in other parts of the county, and to visit the churches in the neighbouring counties.

In compliance with repeated solicitations, I went on the 8th of Sept. to Canton, Fulton Co. (75 miles N. W. of Springfield) and returned in 17 days; during which time I rode in all, going and returning, 234 miles—preached 13 sermons—5 in Fulton, 8 in Sangamo—constituted a church in Fulton, of 9 members, (several absent on business who will join the next opportunity)—administered the sacrament three times, twice in Fulton Co in Canton and Lewiston, the county seat, and once in Sangamo Co. Baptised six adults and five children, (seven were added to the church in Sangamo) and attended six prayer meetings.

Never have I felt my hands more effectually sustained by prayer, and never has the prospect, *could we have the aid desired*, appeared so encouraging as now. Since January, I have received to our communion, in the different churches, more than sixty members. The anxiety to obtain preachers of our denomination, is expressed in

language of the most earnest entreaty.—In Fulton county, two men are ready to engage \$50 each, for the first year. Fulton Co. is a very desirable place, both for health and for various other advantages for new settlers. Half the people are from N. England and N. York. The health of the county is certainly excellent; and it seems destined in a few years to stand among the first in the state. At least five or six Missionaries are imperiously needed in Illinois.

#### A SEMINARY OF LEARNING

Is projected, to go into operation next fall. The subscription now stands at between 2 and \$3,000. The site is selected in this county, Morgan, and the selection made with considerable deliberation, by a committee appointed for that purpose; and is one in which the public sentiment perfectly coincides. The half quarter section purchased for the site, is certainly the most delightful spot I have ever seen. It is about one mile north of the celebrated Diamond Grove, at the east end of Wilson Grove, on an eminence overlooking the town and country for several miles around.

The object of the Seminary is popular, and it is my deliberate opinion that there never was in our country a more promising opportunity for any who desire it, to bestow a few thousand dollars in the cause of education, and of Missions. The posture of things now is such, as to show to all the intelligent people, the good effects of your society, and to secure their co-operation in a happy degree in all the great benevolent objects of the day, IF SUCH AID CAN NOW BE AFFORDED in the objects above mentioned.

*From Rev. Lucius Alden, Aurora, Dearborn Co. Indiana, Oct. 22, 1828.*

"In my last, I gave some account of the progress of Sunday Schools in this vicinity. Since then, three other Schools have been organized, which make, as near as we can calculate, in all, not less than 2,000 members connected with these institutions within a circuit of about 15 miles around this place.

We have recently made provision for establishing a depository of books of the A. S. S. Union. Their publications, to the amount of about \$80, have been received, and are now offered for sale in this place.

I have still continued to devote considerable attention to this object, and I have reason to believe that my labors have been greatly blessed.

In August, at a numerous and respectable meeting in this county, a Society was formed for the promoting of Temperance. Sound sentiments on that subject are gaining ground among our citizens."

Mr. Alden preaches stately in Aurora, Union township, Randolph township, and Cæsar Creek township; where his labors have been attended with some encouraging success.

#### ENCOURAGING PROSPECTS IN OHIO.

Our readers will recollect, that the Rev. Messrs. Bingham and Pomeroy were employed, last winter,

one month, on an agency for this Society in the Southern part of Ohio, the results of which, in part, were published in the "*Home Missionary*," No. 1. Encouraged by the success which attended their labors, the Committee soon after appointed the same gentlemen to resume their agency a short time the coming winter. We are gratified to learn that the prospect is still encouraging.

*From Rev. Augustus Pomeroy, Gallipolis, Gallia Co. Ohio, Oct. 24, 1828.*

REV. AND DEAR SIR,

The object of this letter is to obtain further instructions from the Executive Committee of the A. H. M. S. respecting the agency for which Mr. Bingham and myself were commissioned in Dec. last. The success of that agency is already before you. It has caused much joy on earth and more in Heaven. For the operations of that single month, your Society will be had in everlasting remembrance. A continuance of the same is of incalculable importance. Your agents limited their operations, not because there was no prospect of success in other counties, but they feared to pledge the Society for more men. The call has often been repeated, "*Come and help us.*" Shall I now obey this call?

There are in the state of Ohio, more than 20 counties, in which there is no preacher of the Gospel of our denomination. In them all, Auxiliaries to your Society might be formed, with the prospect of *great good*.—Ten of these counties I have noted down as presenting an urgent claim to immediate attention. They have a population of from 8, to 15,000. In most of these counties may be found a languishing church, who reach forth their hands and cry for help; and in them all may be found disciples of the Lord Jesus, who with many tears inquire, "will a brighter day never dawn upon us? Must we live and die without the blessings of the Gospel?" With the prospect of obtaining a minister, from 2 to \$400 may be raised in each, at the commencement, if suitable men can be sent.

#### TO THEOLOGICAL STUDENTS.

I write thus early, because this work can be much better accomplished before the roads are rendered nearly impassable by the storms of winter; but still more, that the loud call from this important and destitute region may be before the men in our Theological Seminaries early in the year, before, they are engaged elsewhere.

#### SYNOD OF OHIO.

The Synod of Ohio, assembled last week in Chillicothe. Their meeting was one of unusual interest. The present has been a year of great refreshing in some parts.—*Two thousand* were reported as the increase of communicants for the year past. In this good work, your Missionaries have borne an important part.

#### REVIVAL IN GALLIPOLIS.

In the same letter, Mr. Pomeroy gives us the following, in addition to what was published in the last No. of the Missionary, of the revival in Gallipolis:

The good work of grace in this place still goes on. Between 60 and 70 now indulgeth the hope of having passed from death unto life.

The Rev. Mr. Cole, sent to this Co. arrived in Sept. is very acceptable, and has the prospect of great usefulness. The same may be said of Rev. Mr. Brainerd, in Scioto county.

*From Rev. E. Brainerd, Portsmouth, Scioto Co. Ohio, Oct. 23, 1828.*

During the three months of my labours here, nine persons have been added to the communion of this church—eight from the world, and one from a sister church. There is a prospect that others will soon be added. There is in Portsmouth a Sabbath school of about 130 pupils.—This school appears highly interesting, and the people have contributed about \$50 to procure a library for it. The church and congregation of Sandy Spring, is about twenty miles distant from Portsmouth, on the Ohio river, opposite to the town of Vanceburg, in Kentucky. In this section of country, there are materials for a good congregation. Since the commencement of my labours here, an interesting Sabbath school has been organized, consisting of about 130 pupils, with a prospect of many more. The people have contributed \$20 62 cents for a Sabbath school library. This is their first effort of the kind; and there is now some appearance, that God is renewing his work among this people.—Five have been added to the communion of this church since I came among them.—The whole number of communicants is 24. The people have no house of worship, but a very uncomfortable log cabin. There is great need of much missionary labour here. Error abounds. Many deny the Godhead of the Son. Very few religious tracts have ever been circulated here. There is great need of tracts and bibles in this whole field which I now occupy. The ground which I travel over, is nearly forty miles in extent, on the Ohio river.

*From Rev. Enoch Conger, Ridgefield, Huron Co. Ohio, Oct. 22, 1828.*

I have just returned from Seneca Co. where I spent the last Sabbath. My business was to assist the Rev. James Robinson, in the formation of a church at Melmore, which we organized with twenty-four members. Things there appear flattering.

This whole settlement has been formed within six years. There are other places, in Seneca and Sandusky counties, where they are very anxious to have regular preaching, and where churches might be formed.

With regard to this place, Ridgefield, I have nothing very encouraging to write.—God has seen fit sorely to afflict us with sickness. More than two fifths of the inhabitants have had a course of intermittent or billious fever. Such a time has hardly ev-

er been known in this place. For two months, nursing the sick has been the employment of almost every one, male and female, who enjoyed health. Myself, my wife, and four of my children have been sick: some of them are still feeble. What the Lord has still in store for this place I know not. We hear of what God is doing in Kentucky, and the south part of this state, and watch with anxiety to see whether he will come this way.

*From Rev. Samuel Bissell, Twinsburg, Portage Co. Ohio, Sept. 24, 1828.*

Monthly Concert, and other meetings for prayer and conference, have not been neglected. Meetings on the Sabbath have uniformly been well attended, and by increased numbers. Seventeen were added to the church on the 2d Sabbath of August. At that time, and since, there have been 14 baptisms, 5 of which are adults.

It has been my endeavor to interest the feelings of the people in the cause of benevolence, and especially in that of the Home Missionary Society. The way is so prepared, that within a week or two, we shall have an association Auxiliary to your Society.—On the whole, we have great cause for gratitude to the Great Head of the Church for what he has done for this people; and at the same time for deep humiliation, that we are so little alive to his interests.

*From Rev. William Page, Ann Arbor, Michigan Territory, Oct. 7, 1828.*

Mr. P. names with regret, the unusual sickness which had prevailed among his people, the failure of his own health, for six weeks; and several circumstances, which seem to have arrested, in a degree, the revival which had commenced at the time of his last report. But adds:

Still, however, our meetings, both on the Sabbath and during the week, the two Bible Classes and the two Sabbath Schools are continued, and the monthly Concert is attended. The few cases of hopeful conversion, of which I made report in my last communication, still give us much satisfaction. We expect two or three of the number to join us at our next communion.

Upon the whole, the condition of this people is very much improved since they began to share in your benefactions. When I came here, the church consisted of 23 members. It now embraces nearly 70. It then had no place of worship. It now has the prospect of enjoying one in a few weeks entirely completed. It then was hardly organized, and had not connected with it a distinct congregation. It now, we think, is thoroughly organized, so that if it should be deprived of a minister, it would continue to maintain the worship of the sanctuary, and to uphold the Bible Class, the Sabbath Schools, and other religious meetings.



*From Rev. C. Hoover, Southwark, Philadelphia, Nov. 7, 1828.*

We have not been laboring without encouragement since my last report. At the last communion (2d Sabbath in Oct.) 16 persons were added to the communion of our church. What rendered this addition particularly interesting, was that eight of the persons are heads of families—four husbands with their wives.

Since the last communion, 16 or 17 persons have professed repentance, and our meetings are solemnly and well attended; and an unusual degree of feeling and heart-searching seems to have obtained among our professors.

*From Rev. Elihu Mason, Sheridan, Chataque Co. N. Y. Nov. 3, 1828.*

"Particulars of the great things which God is doing for this people, I cannot now give; but will only remark, that the house of God is filled with deeply anxious and attentive hearers. Between 30 and 40 already rejoice in Christ Jesus, and more are anxiously inquiring what they must do to be saved."

*From Rev. Reuben Hurd, Haight, Alleghany Co. N. Y. Oct. 11, 1828, to the Cor. Sec'y of the Western Agency.*

Mr. Hurd's report of labor in the congregations of Cuba, Friendship and Haight, is of an encouraging character, and indicates a faithful devotedness to the work assigned him. But we have read with still more lively emotion, his remarks on the destitute con-

dition of the country around him; and his appeal for more laborers, of which we have only room for a very brief extract.

"The country, generally, so far as my knowledge extends, is waking to the interests of society as fast as could be expected, while it is furnished with so few laborers.—The want of more help is too apparent to be passed over unnoticed. Are there no candidates in your region, who are willing to encounter the hardships of the wilderness for the honor of Christ? The difficulties to be met by the Missionary are greater in appearance than in reality. True, he may sometimes find his store of bread small; but man does not "live by bread alone;" and it is a source of joy to the benevolent, that the public feeling is awaking on this subject. It is confidently believed the time is not far distant, when both ministers and people will imitate more the Saviour and primitive Christians, in enduring privations for the cause of God."

*From a Missionary in the Western part of New-York, to the same.*

"I have distributed twenty-one Bibles to families, who either would not or could not purchase for themselves. The head of one of these is an acting justice of the peace, and another the commanding officer of a military company. Some professors of religion were destitute of a Bible, and unable to buy. Twenty-two Testaments have also been distributed or sold, and from eight to ten thousand pages of Tracts circulated and read."

## FIELDS OF PROMISE AND APPLICATIONS FOR AID.

### INTERESTING FROM FLORIDA.

The following is extracted from the copy of a letter which has been kindly furnished us by J. Evarts, Esq. Cor. Sec. of the A. B. C. F. M. In a note, Mr. Evarts remarks: "The enclosed is from a gentleman whom I formerly knew, as a merchant in Baltimore, and who is, I trust, a sincere friend to the promotion of the Gospel in our new settlements." It is dated, *Marianna, Jackson Co. Florida, Sept. 28, 1828.*

Heretofore, it has been my good fortune to be a helper; now, I must call upon you for help, to feed those who are perishing for lack of knowledge. You know, my dear sir, that I have visited nearly all our mission stations among the heathen Indians, and how deeply I feel for and commiserate their situation; but here are *Americans*, equally destitute, and calling upon us for prayers and exertions. I have lived fifteen months in this county, containing a population of five thousand souls, without hearing the sound of the Gospel; and the other counties of the Territory are not much more favored. At Pensacola and St. Augustine, the Spanish population have Roman Catholic churches, and the Americans in Tallahassee, have an Episcopal church. These,

with a few local Methodist and Baptist preachers, are all the *watch-towers* in the county.

The place I now address you from, has recently been laid off into town lots, and is populating rapidly. It is situated in the heart of the richest tract of land in Florida, at the head of navigation on Chipola; and is expected to be made the seat of justice for the county. Considering this my adopted home, I have repeatedly pressed upon my neighbors, (most of whom are poor) the necessity of making exertions to establish a church; and a feeling, very favorable to it, is now manifested by many of them. The proprietor of the town has given a fine large lot for a church, and the wealthier planters offer to subscribe liberally to defray the expense of erecting the building. On me has devolved the getting of a minister; and on you are my hopes and expectations cast. I believe that a support for a single man may be raised among us; but it would be desirable to have one who would teach a school, at least for a while.

I pray you to send us a messenger of peace; we shall receive him with joy, and bless you with gladness. If you can send us one, give me information, and I will engage to have his passage paid out.

*Extract of a letter from a highly respectable Layman, residing in Florida, to the Rev William Cope, late of the Theological Seminary at Princeton, who has obligingly committed it to our hands, dated Waukeelah, Jefferson Co. Florida, Aug. 29, 1828.*

So far as experience warrants the expression of confidence, I may say that this appears to be the most healthy climate in the United States. I speak of Middle Florida. The climate mild, winter and summer. The rigors of winter are limited to a few white frosts; and the summer heat is less intense, and much less oppressive, at the same temperature, than it is in the Middle States. The nights are invariably cool, and sleep refreshing. Tallahassee is the seat of government. It is a flourishing town, about four years old, with a population of four or five hundred souls. In it is a Methodist church, and I feel confident that a Presbyterian church might soon be built up there. Twelve miles out of Tallahassee, and nearly the same distance N. W. of this place, is the centre of a respectable neighborhood: some of the inhabitants are professed Presbyterians. No doubt a church may at once be founded there, which would engage the services of a preacher for one half of his time; while, upon the alternate Sabbath, he would preach to a congregation in this neighborhood, or one in the town of Tallahassee.

Ours is the latest settlement, and within six miles from its centre has about fifteen families of great respectability, and others of a poorer class. We could probably form a church which would claim, at least, the services of a preacher every other Sabbath.

With the country west, and northwest of Tallahassee, I have no personal acquaintance; but it possesses a greater portion of good land, and a more numerous population, than the country east of that place.—Doubtless many churches will be founded there. The “prospect of usefulness” will depend upon the talents and zeal of the preachers. There is probably more intelligence and intellect, to be found among the settlers of Florida, than in the same population in any new state. We have many master spirits, and we require master spirits to instruct and govern us. Mediocrity will not do. As regards this neighborhood, I feel no hesitation in saying, that to be really useful, the preacher must possess high qualifications. Among the better informed people, there is little appearance of religion; but there is little opportunity for judging. There is no preaching, but that of the illiterate. Of the prospect of usefulness, I can say no more, than that here are intelligent minds, and precious souls, who are without the preached word. Let us have the benefit of that kind of religious instruction, and look to the great Head of the Church for a blessing upon the labors of his ministers.

We have a great fund appropriated to public education, and which must soon become available. It consists of a section of

640 acres, in each township of six miles square, appropriated to common schools; and of 72 sections of the best land in the territory, selected in various parts of the country, appropriated to the purposes of an University. This last fund would now sell for \$300,000; but owing to the very recent settlement of the country, no legislation has hitherto received this direction.

No doubt many private teachers will be wanted in different families.

In looking over your letter, I do not perceive that I have omitted any subject mentioned in it. But as erroneous ideas previously entertained, often disgust persons with a new country, I think it proper to give a

#### GENERAL DESCRIPTION OF MIDDLE FLORIDA.

The general surface of the country, is a high pine, barren, destitute of undergrowth, but covered with grass, affording range and food for numerous herds of cattle. The wealth of the poorer settlers, who are generally from Georgia, consists in cattle.—Scattered over this surface, like Islands in an ocean, are spots of fertile land; the growth, oak, hickory, magnolia, beech &c. with often an undergrowth of dogwood, cane, vines, &c. almost impenetrable. This last species of land is called “hammock,” and is the most fertile. The dimensions of the fertile spots vary from 200 to 20,000 acres. But the proportion of good land, in the whole territory, does not exceed two per cent. In Middle Florida, the proportion is greater. The good lands are generally high and rolling. In some parts of the country, west of Tallahassee, the springs are strongly impregnated with lime, and the water unpleasant. In other districts the water is very fine. Numerous small lakes, and some of great extent, are scattered every where, and abound in fine fish and turtle. The smaller streams almost all, sink below the surface, and after running under the rock, upon which the whole country is based, again emerge at the distance of some miles. Rivers, 50 and 60 yards wide, rise at once out of the earth, in basins of prodigious depth and clear as crystal. There are evidences of a numerous European population having occupied the country at some distant period. Trees of five feet diameter, are now found on the sites of former forts and houses; and the ruins of these are very numerous and distinct.—Cannon, and various iron implements of every description, are every where dug or ploughed up; but the history of the people, who once occupied these fields, is unknown. The Spaniards profess ignorance of their fate, although the colony was doubtless Spanish.

☐ Should any, who can be recommended as properly qualified, be disposed to go and occupy the fields above described, they are requested to make their communications to the Cor. Secretary of the A. H. M. S. who will hold farther correspondence with the writers of the preceeding letters.

*From the Elders of the Wabash Presbyterian Church, Centerville, Wabash Co. Illinois, Oct. 9, 1828:*

"This church was organized in 1822, with only five members. For about four years, we have enjoyed the ministerial labors of the Rev. Stephen Bliss, a member of the Wabash Presbytery, connected with the Synod of Indiana. Our church, notwithstanding deaths, has gradually increased to seventeen. The support for preaching is raised principally by the members of the church, who are generally in low circumstances, and the utmost that we can pay would not exceed one hundred and thirty dollars. Our minister absolutely needs a salary of \$300, and the enjoyment of the stated means of grace for ourselves and families, is an inducement sufficient to call forth every effort, on our part to raise it. In addition to this, we deem it of vast importance, that this little church should be sus-

tained, in view of the sectarian prejudices, which prevail, and the many pernicious errors, which are propagated around it."

The Rev. James H. Johnston, Cor. Sec. of the "Indiana Missionary Society," in a note accompanying the above application, under date of Oct. 24, 1828, gives the following notice of several of our Missionaries, and of the need of more laborers in that state.

Mr. Wells is doing much good at New Albany; also, Mr. Alexander, at Vincennes. Mr. Hawley has just arrived, and Mr. Maynard is expected soon. We have their instructions prepared. We wish you could send us twelve or twenty more this fall.—There never was a time when the prospects of usefulness were so encouraging in Indiana, as the present; never were the fields so white for the harvest as now."

#### TO CORRESPONDENTS.

We are obliged to defer several interesting applications, among which are one from Fulton Co. Illinois, and one from the northern part of Pennsylvania, which we shall notice hereafter.

*Letters received at the Office of the A. H. M. S. from Oct. 15 to Nov 15, 1828.*

From the Rev. E. D. Kinney, D. Gould, A. White, F. Scofield and C. Dingee; Rev. E. Yale, 2; Rev. G. Spaulding, 2; Rev. J. L. Wilson, D. D. and others; Rev. S. Marsh, D. Webb, Rev. O. S. Hoyt, Rev. A. Aikman, Rev. T. Barr, 2, Rev. R. R. Gurley, Rev. S. Cowles, Rev. J. M. Ellis, Rev. N. W. Fiske, Rev. H. Ball, Elders of Presb. Ch. Canton Ill. Rev. H. Hunter, Rev. J. Hardy, and Rev. B. Tappan; Rev. S. Eaton, Rev. H. Galpin, Rev. A. Parmelee, Rev. A. H. Bishop, Rev. C. Coffin, and T. Nelson; Rev. T. Espy, Rev. S. K. Kollock, Miss A. Searle, 2, Rev. M. Tucker, Rev. J. Greenleaf, Rev. D. T. Wood, Rev. D. S. Winston, Rev. H. Smith, A. Squiers, Rev. I. A. Ogden, L. Bowen, and W. Wait; Rev. E. Bouton, Rev. E. Gillet, D. D. N. Warriner, Rev. F. Hart, Rev. E. W. Gilbert, R. Beveridge, J. K. Cunningham, L. Van Dyck, jun. Rev. J. Richards, D. D. Rev. N. C. Saxton, Rev. A. Burnham, Rev. L. Alden, Rev. J. Russell, Rev. W. F. Curry, Rev. M. L. R. Perrine, D. D.; I. F. Adams, Rev. S. Merwin, E. Watson, Committee of Ch. Warren, Pa. J. B. Patrick, B. Schneider, C. Pearl, R. Grossett, Com. of Ch. Atwater, O. Rev. E. Conger, W. Darrach and G. W. Toland; Rev. E. Cole, Rev. A. P. Clark, Rev. A. Kent, Inhabitants of the Highlands, N. Y. Rev. S. Bliss, and Rev. J. H. Johnston; Rev. J. H. Rice, D. D. Rev. W. T. Hamilton, Rev. D. Dana, D. D. Rev. J. A. Savage, Rev. A. Alexander, D. D. Rev. A. Pomeroy, Rev. W. Page, Rev. W. S. Plumer, Rev. W. O. Stratton, Rev. C.

Hoover, Rev. E. Brainerd, Rev. E. Mason, M. J. Emery, Rev. S. Bissell, R. J. Chester, Rev. E. Prince, B. Smith, J. Ficklin, Session of Ch. Willington, S. C. Rev. A. P. Foster, Rev. E. Yale, Rev. A. Proudfit, D. D. Rev. W. A. McDowell, D. D.; J. Montgomery.

*Missionary appointments made by the Executive Committee of the A. H. M. S. between Oct. 15, and Nov. 15th 1828.*

#### Missionaries reappointed.

Rev. Jacob Hart, Constable and Chateaugay, N. Y. Rev. Charles Hoover, Southwark, (Philad.) Rev. Henry Hunter, Agent in Massachusetts. Rev. Wm. L. Buflert, Atwater, O. Rev. Salmon King, Warren, Pa. Rev. Hosea Ball, Highlands, Orange Co. N. Y.

#### Missionaries not in Commission last year.

Rev. Edward E. Gregory, to go to Virginia. Mr. John A. Murray, to labor in the state of N. York. Rev. Jonathan Leavitt, to go to S. Carolina. Rev. Enoch Kingsbury, to go to Virginia. Rev. M. L. Farnsworth, to labor in Parma and Gates, N. York. Rev. Robert J. Blair, to go to S. Carolina. Rev. Wm. Cahoon, District of Columbia, and vicinity. Rev. Archibald Craig, Mt. Carmel, Franklin Co. Indiana. Mr. Isaac F. Adams, to go to Virginia. Rev. S. Bliss, Wabash Co. Illinois. Rev. Eber Child, Holley, Orleans Co. N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from Oct. 15th, to Nov. 15th, 1828.*

Champlain, N. Y. Harvey Bosworth, per Rev. S. Marsh,	\$3 50
Danville, Va. Presb. Ch. collection, per Rev. A. D. Montgomery,	10 00
Jay and Wilmington, N. Y. Fem. Miss. Soc. per Rev. H. Slater,	5 00
Marblehead, Mass. from Ladies to constitute Rev. Samuel Dana, a life member. per Rev. H. Hunter,	30 00
Middle Granville, Mass. sundry persons, per Rev. H. Hunter,	22 00
New-York, Brick Ch. Male Aux. Assoc. per Geo. Douglass, Treas. viz: Moses Allen, Esq.	200 00
Do. Do. Fem. Aux. Assoc. per Mrs. Holden, Treas.	14 75
Do. Laight-st. Ch. Fem. Aux. Assoc. per Mrs. H. C. Paton, Treas.	19 12
Do. "Mite," from some person unknown, to the Treas.	20 00
Do. Pearl-st. Ch. Fem. prayer meeting, per Mrs. Monteith,	10 00

New-York, Pearl-st. Ch. Mon. Con. collection, per N. Wetmore,	12 77
Do. Rutgers-st. Ch. Fem. Aux. Assoc. per Mrs. Benedict, Treas.	17 00
Do. Subscriptions to "Home Missionary," per H. W. Ripley,	65 00
Parsippany, N. J. collected in Fem. School, per Miss Mason,	1 06
Patchogue, L. I. Thomas Smith, subscription,	3 00
Patterson, N. J. John Colt, Esq.	180 00
Philadelphia, Rev. George Boyd, annual subscription,	3 00
Princeton, N. J. A friend,	3 00
Smithfield, Dutchess Co. N. Y. Mon. Con. coll. per Rev. R. G. Armstrong,	5 52
Smithtown, L. I. Presb. Cong. per Rev. J. Pilsbury,	5 00
Staunton, Va. from a lady—the avails of her industry for 6 months—per Rev. Dr. Alexander,	20 00

KNOWLES TAYLOR, Treasurer.



## AMERICAN PASTOR'S JOURNAL

OR

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS AND STRIKING FACTS,  
FURNISHED CHIEFLY BY CLERGYMEN.

"Out of the mouths of babes and sucklings, thou hast perfected praise."—  
MAT. XX, 16.

## MEMOIR OF A LITTLE CHILD.

[Furnished by a surviving Relative.]

Died in Norfolk, Virginia, September 7, 1828, SUSAN A. KOLLOCK, daughter of the Rev. S. K. Kollock, of that place. She was only eight years of age when she left the world, and her life and death have furnished a striking comment on the passage placed at the head of this article.

In the spring of 1825, she was placed under the care of a pious aunt, in Elizabeth-town N. J. where she remained until a few months before her dissolution. In this situation, every means which an enlightened and christian female could use to impress her, early, with a sense of religion, were diligently employed; and upon these efforts to "direct her infant gaze to the Star of Bethlehem," Providence evidently smiled. She was scarcely six years of age, when her friends hoped that her heart was renewed by the Spirit of God. Her conversation, so different from that of children of her age—her devotion in family and public worship—her self-denial—her strict observance of the Sabbath—her attention to the Scriptures, and her delight in reading them—her love of prayer, and uniform attendance on the closet—her strong sense of the Divine presence:—all evinced that she was a regenerated child.

In the month of April last, she returned to her father's house, and there evinced the same influence of religious principle. Her pious friends, who knew her well, saw her daily ripening for Heaven, and foreboded a premature admission into the mansions of rest.

Soon after her return to the parental roof, she was called to witness the last hours, and the triumphant death of her loved mother. She was much impressed by the scene, and said, "Let me die the death of the righteous; and let my last hours be like hers." Little did she or her friends, then think that her wishes would be so soon fulfilled. The week after the departure of her parent, she was taken violently ill, and at once told her friends that she could not recover. But she was not alarmed at the thought of death. She talked of it as

she did of every thing else, with great composure. From that time to the period of her removal, which was many days, with a mind in general rational, and with a voice strong and full, she manifested to all around her, her love to God, her reliance upon the Saviour, and her full preparation for Heaven.—The nature of her disease was such as to occasion the most acute sufferings; but God disposed her to bear them with patience. When a paroxysm of pain was approaching, she folded her little hands, and looking up, exclaimed, "O Lord, deliver me out of my pain and trouble, or give me patience to bear it—patience to bear it." On one occasion it was thought necessary to renew a blister which had been applied to her body, and which had given her much pain—at first she manifested some reluctance, but when reminded that it was God's will, she instantly said: "O, I will have it on then, though it will hurt me much—yes, I will be patient, because it was God who made me sick, and I will do what he wishes." Many of those texts of Scripture, which she had learnt privately and at the Sunday School, she would often repeat, and dwell upon them with delight. "Christ has said, I will not leave you comfortless; I will come unto you; and now he does not leave me comfortless—he comes to me." She loved to contemplate Jesus Christ in the relation of a Shepherd, and often repeated that part of the 10th chapter of John, in which he is thus represented. More than once she repeated the whole of the 23d Psalm, and took great pleasure in conversing on it. One morning after awaking from sleep, she said to her aunt, "I will tell you the text of mama's funeral sermon, which you were not present to hear:—It was in 1st Corinthians, 7th Chap. 29, 30, 31 verses. But this I say brethren, &c. adding at the conclusion "Yes! all passeth away, all passeth away." Soon afterwards she said, "If it be the will of God, I shall yet get well, but if not, I shall die, and go to Jesus, and you will all meet me there. On another occasion, she said to her aunt, "Such horrible thoughts sometimes come into my mind, that I am almost afraid to go to sleep." Her aunt said to

her, "Why should you fear any thing? Jesus always watches over his children in sickness, and at all times; do not you love him, and can you not trust him?" "O yes! my dear aunt, I do love him; he brought me salvation; I do love him, and will trust him forever." A most interesting scene occurred one Sabbath, that will never be forgotten. She expressed an anxious desire to see her father, who was, at the time, engaged in preparing for the sanctuary.—She renewed her requests until he was sent for. When he entered the room, she said, "papa, I have sent for you to pray with me." "Certainly my dear, we will all unite in praying with you and for you." After prayer, in which she said she "tried to unite with all her heart," her father said to her, "My dear Susan, you will not be long with us, God is taking you away." "Yes," she replied, "but I am going to Heaven." "But how do you expect to get there? Have you done any thing to deserve Heaven?" "No! only through Jesus Christ, the Lamb of God." "Do you, my dear, really love Jesus Christ?" "Yes! I do." "Why?" "Because he died for me upon the cross." "And why do you wish to go to Heaven?" "Because God is there, and Christ is there." It was thought that on that day she would leave the world. She herself thought so, and often said, "How sweet, and yet how solemn is it to die." She spoke individually to the friends who were with her; "papa, aunt L. Mrs. W. you will meet me in Heaven." She sent for one of the servants, a coloured woman, who had been her nurse, and to whom she was particularly attached. "Mammy" (it was in this familiar manner that she always addressed her) "I am going to Heaven. Will you not prepare to meet me there; now mind what I say, and do prepare to meet me there."

But God did not then take her away, as was expected. He preserved her some days longer, still more to glorify his name, to perfect the praise of the Redeemer, and to furnish even richer consolations to her surviving friends. Her sufferings returned with renewed violence, giving her patience an opportunity to "have its perfect work." It was indeed affecting to hear her prayers, under her excruciating pains: "Gracious Father, restore me to health, and ease this dreadful pain, or take me to thyself. O! Father, help me to say thy will be done, which no one can say

under such sufferings, unless taught by thy Holy Spirit." She often said to her friends, "You know I love you all very much, but I love Christ more." The nearer she drew to death, the deeper was her sense of sin. Frequently would she say, "O! Lord, I am a great sinner; but have mercy on me, and pardon all my sins for Christ's sake." Often would she express her gratitude to God for his converting grace, and say that she was once "a great sinner, a little, ignorant, sinful child; but he has brought me nigh by the blood of Christ." Not long before her departure, she spoke much of the resurrection, and evidently contemplated it with great delight. "My dear aunt, I wish you would read the bible to me, and read the 11th chapter of John, where the resurrection of Lazarus is mentioned." While the chapter was read, she listened with unusual attention, and when it was finished, said, "If Jesus is the resurrection and the life, he will raise me up at the resurrection, as he did Lazarus." The next day she was suffering much pain.—Her father said to her, "My daughter, God will soon relieve you; in Heaven there is no pain." She instantly said, "Neither sorrow, nor crying, nor death, but God shall wipe away all tears from our eyes." The last conversation which her father had with her, on this subject, was just before her dissolution. He said to her, "Though you have lived much longer than we expected, yet we cannot even hope that you will recover." "O! no, papa, it is impossible. But I am going to Heaven. I shall see God there, and Christ, and my dear mama, and my little sisters who have died, and my aunt L." "Not your aunt L. my dear, she is with you here." "I know it, but she will follow me, and meet me there."

It was thus that this little child thought, and spoke, in view of eternity. It was early one Sabbath morning, that she was permitted to enjoy that heavenly rest, which she had for some weeks been anticipating. Just as the light was purpling the east, she seemed to say to those around her "Let me go, for the day breaketh;" and bursting the bonds which united it to the body, her spirit soared to her Father, and their Father, to her God, and their God. Her little body was laid in the same grave in which her mother and her sister were deposited, only six weeks before, that "in death

they might not be divided," and that, at the resurrection, they might rise together to life eternal.

#### A LEAP IN THE DARK.

[Furnished by a Clergyman.]

In my pastoral visits, in the town of —, where I was then residing, I called upon a family, with the father of which, this was my first personal interview. He was a man of interesting appearance, and his countenance was highly expressive of intelligence. His age about 40, and around him clustered the young immortals committed to his care. He was a little indisposed, and was perusing some volume, I suppose, of history. He readily laid it aside, and with much apparent cheerfulness, answered my inquiries concerning his soul. In the course of our conversation, he made the following disclosures. He said, "I cannot receive the Bible as a revelation from God." Why can you not? "There appears to me not sufficient evidence." Do you find sufficient evidence against it, that you dare reject the Bible? "No, I can neither receive nor reject it." How long have you been in this state? "Several years." And have you examined into the evidence adduced to prove the authenticity of the bible? "I have searched and read every thing I could find—I have made it a great study; but here I am, in perfect uncertainty." Do you feel happy in your present state? "No, I am a wretched man—I wish I had the consolations of those who can believe the Bible." I said to him, "then it is honestly the case with you, that you doubt whether there ever was such a person as Jesus Christ, or any truth in his words recorded; doubt concerning a future state, a heaven or a hell in the coming world?" "Yes, that is my case, but I can't help it!" Should you die, sir, this night, where do you think you would go? He replied, "I must answer you in the words of Gibbon: 'It would be taking a leap in the dark.'" I left the man as I found him, and went away with the impression, his was a hopeless case. About six weeks after, I was called to visit the same man, and found him in very different circumstances. He was on his death-bed, sinking under the power of a fatal disease.—His sentiments and views were also changed no less than his circumstances. I took him by the hand, and asked him what he wished me to do? He replied, "I wish you, sir, to pray with me."

And for what shall I pray? "That I may have repentance, and preparation for death." Do you think, sir, that you are soon to die? "Yes, die I must." Have you now any doubts concerning the truth of the Bible? "I have no doubts of its truth." Can you rest upon the Saviour? "I have no interest in him." Will you not pray to him? "I cannot; will you pray for me?"—Can you not repent? "No, my heart is hard as a stone." Poor man! the honest hour, the trying hour had now come, and his infidelity was gone.—How changed the sentiments! how changed the views of this man, from what they were when I saw him before! Then, a frank and acknowledged sceptic; now, a convinced, yet impenitent sinner. Then, he could not believe in Christ, or revelation, for want of evidence; now, his reason is most fully convinced, yet no new evidence has been brought to his mind. Sad hour, indeed, to be convinced of infidelity! I kneeled by his bed and tried to pray that faith and repentance might be given him. After prayer, I talked with him again; but could learn nothing better. The next morning a message came for me: "Mr. — is dying; will you go —?" I went, but it was too late to do him any good; and I stood and looked upon him, while the spirit took that dreadful "leap" into the eternal world. Surely it was "a leap in the dark!" "It is a fearful thing to fall into the hands of the living God."

#### MATERNAL INFLUENCE.

[Furnished by a Clergyman.]

A pious mother in S. Carolina, who has a husband, moral but not devout, is in the daily habit of praying with her children. She lives in poverty and obscurity. Her house, containing one small room, is situated near a retired grove, to which, in the twilight of the evening, she goes, accompanied by her numerous family of interesting children, where she prays for them, and often for each one by name. If, during the day, one of them has behaved *very improperly*, that one is not allowed the privilege of accompanying the mother, brothers, and sisters, to their delightful place of evening prayer, but, as a punishment, is obliged to remain in the house alone. The child at the house, with all his disobedience, is not forgotten in the mother's prayer; and often the waywardness of some one of the children



present, is remembered in her supplications. This method of uniting piety and affection, with maternal displeasure, acts with a salutary power upon their consciences, and gives them an early and lively perception of right and wrong. As might be expected, her son, a lad of promising talents, who has distinguished himself for the length and correctness of his lessons in the Sabbath School, after professing his faith in Christ, has, with a cautious deliberation, which would have been honorable to age and experience, commenced his academical course for the ministry. Others of the children are anxious to obtain religion. This mother is cheerful, happy, and very industrious; and, on the subject of practical piety, is rich in knowledge, decided in purpose, and ardent in performing. *No other person can exert so happy an influence on the present character, and future destinies of the young, as a mother of judgment, decision, and practical religion.*

"TELL THEM, FROM ME, NOT TO FOLLOW MY  
EXAMPLE."

[Furnished by a Clergyman.]

Miss A. was a young lady of reputable standing in one of the towns of New-England. She had been blessed with a tolerable education, was much esteemed by her young friends, and had, in many things, endeared herself to her acquaintances and the society at large. She was a young lady of an unblemished moral reputation, and seemed not far from the kingdom of heaven. She was rising of twenty years of age, and had lived through one or two revivals of religion; but, like many others, delayed the work of repentance till a season, which, in her estimation, should be convenient. As a member of a Bible class, she acquitted herself well, and much endeared herself to her teacher. She felt that religion was important, and she meant to make it her business, after becoming settled in life, for she was soon to have been married to a young man of good standing, and of piety.

Under these circumstances, and just upon the dawn of another revival in her native parish, she was taken sick. No fears were entertained of her safety for a number of weeks: she was, indeed, thought to be gaining for some days, until the day before she died, when, suddenly, her disease put on a more terrible and threatening aspect, and it soon

became apparent that death was rapidly approaching, and that her dissolution was not very distant. In this situation, I found her on the day of her death. Her prospects, feelings, and preparation for eternity, could only be gathered from the little which she could communicate, between the paroxysms of pain with which she was visited. I found her crying, with almost every breath, "be merciful! God, be merciful! God, be merciful to me, a sinner! Do pray for me, &c." During prayer she was more calm, but as soon as prayer was ended, she began again, and added "do keep praying!" She was urged to go to Jesus Christ, who never turned away any penitent, trembling sinner, who come to him, But she would say "I cannot go to Christ! I know not how to go! It is all dark! and there is nothing before me but a miserable eternity! O how good it would have been for me never to have been born! I am lost, lost forever!"—She was asked, if she had any message to send to the young people, as the next day would be the Sabbath. She answered, "Tell them, from me, not to follow my example! and not to put off repentance as I have done! Tell them that a dying bed is an awful place to prepare to die! I feel, I fear, that it cannot be done!" She was asked if she did not believe Christ would have mercy on her, accept her and give her peace, if she would go to him. She replied "I do not know whether he would have mercy on me or not! I feel that it is doubtful whether he will receive me if I go to him!" When urged to make the experiment, she would say, "How can I go to Christ! How can I believe!" Her soul seemed covered with a cloud, which nothing could penetrate. There did not appear any thing like malice about her, but a feeling sense of the righteousness of her condemnation, because God had called her so often, and she had rejected. She died on the evening of the same day I visited her, without any apparent alleviation, either in her feelings or in her views. Now, although I might make many reflections from this, which I might deem useful, yet I choose to leave my reader to make his own reflections. My own impression at the time, I remember, was, that for a thousand worlds, I would not be hired to run the hazard of such a death bed! It surely says to all the living "Be wise to day, 'tis madness to defer."

# HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....*Mark, xvi. 15.*  
How shall they PREACH except they be SENT?....*Rom. x. 15.*

VOL. I.

JANUARY 1, 1829.

NO. 9.

## AN ADDRESS, ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by the Rev. Daniel Dana, D. D. of Newburyport, Mass.]

*"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."—Isaiah 35, 1.*

This divine prediction and promise was fulfilled, when the gospel first penetrated the heathen world, and spread salvation through its gloomy abodes. It is fulfilled whenever the gospel finds its way to some new region, and imparts its blessings there. For, apart from this HEAVENLY WORD, what is our world, but one vast and cheerless wilderness, where no beauty blooms, no wholesome plant takes root, nor fruits of righteousness appear?

Let us, then, christian brethren, while assembled to pray for the universal diffusion and triumph of the gospel of Christ, pause a moment, and meditate on its *benign aspects and tendencies; on the delightful revolutions it produces in the condition of individuals, and of human society.*

Its influence on the *human intellect*, and on the *progress of science and art*, is too important to be wholly omitted.

Where do we find the faculties of the human mind developed, and its best energies put forth? Rarely, in regions unvisited by revelation. In those regions, the intellectual powers languish; the mental faculties become inactive and torpid. Man vegetates, and breathes, and supplies the wants of an animal existence, and gratifies his sensual appetites; and this is nearly all. It is the gospel, which, by its interesting and sublime disclosures, breaks the slumbers of the intellect, and rouses the torpid faculties to exertion.

If, with a map of the world before us, we survey the existing condition of different nations, we shall find, that with the progress of Christianity, the progress of every species of human knowledge has held an accurate correspondence. Where this heavenly light has shone, there science, art and literature have diffused their blessings. Where its rays have never penetrated, there ignorance—gross ignorance—has generally held an undisturbed and iron empire.

How beneficent has ever been the influence of Christianity on the *public manners and morals*; and what auspicious changes has it produced in the *state of society*. The deities of the heathen have generally been monsters of impiety, of revenge, of cruelty, of licentiousness. What wonder that they should be worshipped by a repetition of their own enormities? What wonder that the most hateful attributes of their character should be transferred to their wretched devotees? What wonder that idolatry, wherever found, should debase and brutalize mankind; should send a withering, blasting influence over the face of society, and deluge a land with vices and with crimes? But mark the opposite effects of the knowledge of the TRUE GOD. The bare idea of such a Being—so awful in majesty—so spotless in purity—so boundless in mercy—is adapted to work won-

ders on the human mind, While it awakens all its hopes, and fears, and energies, it most powerfully controls its corruptions. It gives courage and confidence to virtue. It appals and confounds the wicked. It effects more for the order and peace of society, than all the ordinances, the threatenings and the inflictions of the civil code. The very men who openly deny and deride a God, a Providence, and a judgment, feel the secret stings of truth and conscience. The men who have burst away from all moral restraint, are checked in their downward career by the example of the pious around them; while they are secured in their lives and property, by those very laws of Heaven which, with a singular folly and ingratitude, they attempt to trample down.

Imagine to yourselves, beloved brethren, a community in which the sublime and lovely virtues of Christianity should be generally practised; and its meek, benevolent, forgiving, self-sacrificing spirit, generally diffused. Is not the spectacle most delightful? Do you not see all those discordant elements which ordinarily agitate society, hushed into peace? Do you not see all those passions banished, which have so often wasted the comforts, and embittered the calamities of life, and poisoned the fountains of social enjoyment? Do you not see **PARADISE REGAINED**? Do you not perceive an air of **HEAVEN** breathing on such a favored region, and ready to waft its inhabitants to the joys of the upper world?

It has long been received as a maxim, that barbarous and savage nations, in order to be Christianized, must be civilized first. To this maxim, more, perhaps, than to all other causes, is to be ascribed the neglect of missionary exertion, among nations possessing the gospel. This is the opiate under whose baleful influence Christian Europe and Christian America have slept over the miseries of five hundred millions of Pagans. But a series of incontestible facts, and of facts every day accumulating, have decisively proved that Christianity itself is the grand instrument of civilization. And what is there wonderful in this?—Does not this divine religion embosom those truths which, infinitely more than all others, invigorate the understanding, quicken the conscience, rouse the affections, fire even the imagination, and touch all the springs of action in the human breast? And is it not natural, that in the result of the process, the sentiments should be elevated, the manners softened, the habits meliorated, and the improvements of science and art introduced?

What can save our country from the common doom of republics, ancient and modern, whose liberties have descended to an early grave? Nothing, nothing but Christianity. Here is the basis on which the temple of our liberty is built. Demolish the foundation and the edifice falls. Let the fair patrimony of our religious institutions be wasted, and nothing will remain on which our freedom, our laws, and our government can rest. But let religion abide; let its hold on the minds of men be strengthened; let its influence in our community be extended; and our liberties may yet be immortal. Let the immense tide of population rolling to the distant west, bear the institutions of Christianity, and its mountains and vales shall nourish a growth of freemen. And more:—Spread the knowledge of the Lord through the world, and you give liberty to man. Send the gospel of Christ to the regions of despotism, oppression and slavery, and these dire evils will vanish before it.

But let us contemplate more directly, the principal display of the gospel's power; the brightest triumph of its mercy. Let us view its influence in *sanc-*



*tifying the souls of men, and in spreading the blessings of spiritual religion through a community.*

Contemplate the auspicious change in the case of an *individual*. Once he was far from God, from Christ, from peace. Perhaps he was the wretched victim of vice; the slave of degrading appetites and lawless passions: a nuisance in society; a cumberer of the ground. Behold the change! He is arrested in his career of guilt. His eyes are opened. He feels the pangs of an awakened conscience, and the anguish of a broken heart. He listens to the gospel invitation; and hope, and peace, and joy kindle in his bosom. Constrained by the love of Christ, he yields himself a living sacrifice to his God. Henceforth, he is meek, humble, benevolent, temperate, chaste; a sincere worshipper of God; a devoted follower of the Lamb; a blessing to all around him; an ornament to the religion of the gospel; an instrument of spreading its blessings to other ages, and to other climes.

Behold the effects of Christianity on a *family*. Once, perhaps, peace was a stranger to the mansion; and jealousy, and discord, and contention ruled the house. At best, no heavenly hopes mingled with their social joys; no divine consolations soothed the sorrows of life; no prospects of happy re-union allayed the anguish of anticipated separation. From the cheerless dwelling, no morning and evening incense ascended to heaven. But religion comes. The family altar is erected. Prayers and praises, arising from hearts sincere, enter the ear of the ETERNAL, and return in blessings on the happy circle. A Heavenly influence pervades each heart; destroys every root of bitterness; imparts elevation to every joy; comfort to every trial, and delight to every duty. Parental government is dignified and tender. Filial obedience is affectionate and cheerful.—Every tenant of the mansion is privileged, and is happy. The family is a nursery for the Church on earth. Its members prepare to meet and rejoice—a *family in Heaven*.

Do you wish to see a *community* truly and sublimely happy? Behold the Church arising in her majesty; putting on the robes of righteousness; adorned with the beauty of her SAVIOUR. See all her members holy in spirit and in life; strong in faith, mighty in prayer, valiant for the truth; yet blameless and harmless; the sons of God without rebuke, shining as light in the world. See her ministers, purified from every earthly aim; true to their vows; faithful to their Master; proclaiming with united voice the truths of his gospel; preaching with the eloquence of Heavenly compassion and of a holy life. Survey now the delightful result. The Lord, ever faithful to his promise, *makes bare his holy arm*. An unknown and resistless energy attends his word. Every sermon tells on the consciences and hearts of men. All the ordinances of God become instruments of salvation. The sanctuary is crowded with worshippers; the table of a Saviour's love, with guests. Every Sabbath returns fraught with unnumbered blessings. The skies pour down righteousness; the earth brings forth salvation. From such a favored community, see colonies transplanted, to people the celestial regions. See other colonies sent forth into benighted lands, to proclaim the name of Jesus, and spread the triumphs of his grace.

Passing by the achievements of the gospel in various regions of Europe, of Asia and of Africa, consider, for a moment, the wonders it has accomplished for the Aboriginies of our country. Visit their distant abodes; recollect the years gone by; and contemplate their present condition and prospects. See those sons of the forest abandoning their vagrant pursuits, listening to the gospel, and

gathering round the table of Christ. See their children collected into schools; see the arts and improvements of civilized society rapidly extending their blessings. See a CATHERINE BROWN, dying in the triumphs of Christian faith.— See multitudes of minds lately vacant and dark, visited with the light of science, and the light of Heaven; see the fruits of righteousness springing up in those cheerless realms; and must you not confess that, emphatically, “*the wilderness and the solitary place*” has been “*made glad*” by the Christian missionary; and that around him, “*the desert has rejoiced and blossomed as the rose?*”

Christian brethren, if the gospel is such a friend to man; if while its grand aim is to save us from the woes of eternity, and train us to its joys, it sheds unnumbered blessings on the present scene, why not circulate it through the world? Why not give it to all who bear the name of man? If there is any thing calculated to “give gold a price,” it is this. If there is any thing eminently worth living for, we find it here. If, within our memory, the religion of these United States has received a quickened impulse, that impulse has come from the SPIRIT OF MISSIONS. If, in the years and ages to come, the American Church is to live and flourish, it will be, that she may act her efficient part in the CONVERSION OF THE WORLD.

## American Home Missionary Society.

### CORRESPONDENCE.

#### DESTITUTE REGIONS AND APPLICATIONS FOR AID.

##### ANOTHER APPEAL FROM ILLINOIS.

*Extract of a letter from the Elders of the Presbyterian Church, in Fulton Co. Illinois, to the Cor. Secretary.*

We have recently been visited by one of the faithful Missionaries of your Society, the Rev. J. M. Ellis, who seemed to come to us in the fulness of the blessing of the gospel of Christ. It was, indeed, a joyful visitation; and we trust we see the providence of the Great Head of the church in it. He was instrumental in gathering a few of the wandering sheep of Israel, and of constituting them into a church.

After prayerful deliberation and counsel, in session, the undersigned, Elders of the said church, have felt it a solemn and imperative duty, to write you without delay, and to let you know our true situation. There is no Presbyterian preacher nearer than Jacksonville, Morgan Co. about seventy miles distant from this place. We feel as sheep without a shepherd. Our prayer to you is the Macedonian cry, “come over and help us.”

The other counties of the Military tract, particularly Adams, Pike, and Schuyler, present an inviting field to devoted Missionaries of the Cross. They contain a promising population. Presbyterians are interspersed through these counties, whose soil, we believe, never was pressed by the feet of either a Presbyterian or Congregationalist preacher. Yet, from the best information

to be relied on, we believe there are Presbyterians enough to constitute a church in each of these counties.

We would invite the prayerful attention of the H. M. Society to this section of the state, laying between the Illinois and Mississippi; denominated the Military Tract. This tract, as far as 41 degrees north, is surveyed and laid off in counties; six of which are organized, and have held courts of justice, we believe, several years. They are Peora, Fulton, Schuyler, Calhoun, Pike, and Adams. The present population is estimated at 6000; which, at a very safe calculation, will double triennially. It should be observed, that this amount does not include other Military counties, rapidly settling, nor the 10,000 at Fever River and its vicinity.

As our communication with other sections of the state is extremely difficult, and even dangerous, a considerable portion of the year, on account of ice, bad ferries and overflowing of the banks of the Illinois and its principal tributaries, we think the Military Tract, has claims to urge on your benevolence which no other part of this state can urge with equal force.

Churches are to be formed, Sabbath Schools, Tract and Bible Societies to be built up, and other destitute settlements should be steadily visited. Suffer us to assure you, that your Missionaries must precede the formation of these Societies. Prejudices are to be removed; the slumbering spirit of the people must be aroused and excited to

action. And Christians should be taught to feel and to practice their duty to the rising generation; to the precious souls around them, and to their God.

We are directed to express the thanks of this Church to the donors of your benevolent Society. But to express our feelings, would be impossible. Could our benefactors visit the churches that have sprung into existence by the instrumentality of your Missionaries here, and witness their tears of joy, their songs of thanksgiving to the Great Head of the church, for having put it into their hearts to visit these ends of the earth, they might then conceive that the great day, alone, when all these events shall be unfolded to the view of the universe, can reveal the good produced by their charities.

Mr. Ellis, and Mr. Hardy, appear deeply devoted to the work, and we think they will answer the expectations of the Society that sent them.

*From another Correspondent in the same county, under date of Oct 22, 1828.*

I have just returned from a very interesting meeting of the Presbytery in Bond Co. Rev. S. Hardy, your Missionary, was installed over the two churches lately formed in that Co. Sermon by Rev. Mr. Durfee—charge by Rev. Mr. Mathews—address to the people by Rev. Mr. Ellis; all of which were highly interesting. The people appeared to be unanimous in the choice of Mr. Hardy as their minister; and I am fully persuaded that the people of this state need only to have the gospel set before them, and they will cordially unite in the support of its institutions. We need a man for the Military Tract, and we know not where to apply but to the Home Missionary Society.

*From the Session of a Presbyterian Church in South Carolina. Application for aid.*

The aid requested in this application, is represented by another correspondent as indispensable to the continuance of the ministry of the gospel to the Congregation on whose behalf it is solicited. Speaking of their minister and the success of his labors, the Session remark as follows:

"His labors have been blessed in the society. When he came among us, 18 months ago, our society was discouraged, disunited and rapidly falling to pieces. Since that time, we have built a good house for worship; have organized a useful S. School, and obtained a library; hold prayer meetings regularly, and enjoy a revival, in which we number about 40 converts, and about 50 others in the present anxious class. We can at present raise but about ——— dollars. If you can afford us some assistance, the present year and perhaps two years longer, we may be able to settle Mr. ——— among us, which the whole congregation are very desirous to do."

#### DESTITUTION IN PENNSYLVANIA.

*From a Correspondent in Wellsborough, Tioga Co. Pa. Nov. 1, 1828.*

Among other Macedonian calls, you may perhaps listen to one from the hitherto neglected northern part of Pennsylvania. In this county, containing about fifteen townships, and, in 1820, a population of 4,021, and now, 6,000 or 7,000, there is not a single meeting house! The Methodists have one circuit and one itinerant preacher; one local preacher, and, (I believe,) one who preaches once in 4 or 5 weeks, in one of the townships in the eastern part of the county. There are two Baptist preachers; one Baptist church, or the ruins of one; one Christian, a Methodist; and, in the town of Lawrence, about 25 miles from here, a small Presbyterian church, without a pastor.

In Potter county, (next west,) in 1820, there were 186 inhabitants; now, probably 1,000. I know of but one (Baptist) minister, and he preaches but little. No meeting houses.

In McKean county, (the next west,) in 1820, there were 728 inhabitants; now, probably 3,000. One (Baptist) minister; no meeting house.

At this place, (Wellsborough) I am told, no Presbyterian ever preached till this summer. One man, who has been a member of the Presbyterian church, said he had not heard a Presbyterian preach for ten years! A church might now be gathered here, perhaps, of not more than ten or twelve members. People who are not professors, or even religious, are anxious to have preaching; and we might in this, and one or two more places, raise two hundred dollars for his support.

In Potter and McKean counties, the people are very anxious to have a Missionary; and they would raise something, perhaps \$200 for his support. The people, many of them, at least, are *immoral*; but they have souls, and God, I am persuaded, would bless the labors of a faithful minister. Cannot one be sent into that temporal and spiritual wilderness?

In this county, *much* might be done. Every species of wickedness prevails here.—yet these very people are anxious to have a preacher—(a faithful one.) Nothing is wanting but one strong and judicious effort, and the kingdom of Satan, in this region, will be shaken. An aged lady, not long ago, sent for me to come and see her. She wanted to know if I could not persuade a Missionary to come here, I told her I thought we might have a church formed.—"Oh," said she, as the tears started into her eyes, "could we have a church formed, then I should die happy." Missionaries are sent to other parts; but may not this part be watered also? Is there no devoted servant of God, who would come into this place, and build here a temple to the Most High? Though he might meet with troubles, yet I know God would bless his labors.



*Application for aid to a destitute church in Ontario Co. N. Y. to the Secretary of the Western Agency.*

We address you in behalf of the church in this place; which, at present consists of twelve members. They are weak and have been discouraged. We were called here to give advice, and to propose measures to be adopted. This place is as needy as any you can fix your eye upon. They wish for the ministration of the gospel, but are unable to raise, at present, more than about \$100; but perhaps, when they try, they

can raise more. Much depends upon the effort which they have now resolved to make. If they do not succeed now, they will give up the cause; the church will be dissolved, and almost the whole population of this place, will be left in a most deplorable situation, for how many generations, we cannot say. We therefore apply, in their behalf, for assistance from the Am. H. M. Society, and we hope that you will speak encouragingly to this people. Send them, if you can, some good, active and faithful man: and tell them what you can do.

## REPORTS OF MISSIONARIES AND AGENTS.

*From Rev. A. S. Wells, New Albany, Floyd Co. Indiana, Nov. 18, 1828, to the Cor. Secretary.*

[Our readers will recollect, that Mr. Wells arrived at New Albany in May last, under the patronage of this Society. (See Home Missionary, No. 6, page 97.) The following extract exhibits additional evidence that God owns and blesses his labors.]

Since my last report, dated Sept. 5th, I have employed my time principally in this town and county. By the grace of God, the plan which I have pursued, has been thus far crowned with success. At our last communion season, we received 14 additional members; 13 of whom were admitted upon an examination of their christian experience, and one by letter—making in all, 34 that have united with us since my arrival. There are several who have indulged hopes since that communion, or are now anxious; but the work does not advance with the same majestic power as formerly. This may be owing, in part, to my absence from the place, more or less, for a month or six weeks past, to attend the Presbytery and Synod, and to visit and supply the destitute families in the county with a copy of the Holy Scriptures. We trust, however, the work has not yet ceased, and will not until many more are secured in the ark of safety. The converts appear well, and, judging from their conduct, they seem to think a public profession of religion but one of the many duties which they owe to God, and feel that they are bound to profess Christ in their closets, families, and daily intercourse with the world. There is also, apparently, perfect unanimity of feeling and concert of action among the members of the church: and the exertions both of church and society, are characterized by a zeal and liberality highly commendable. Our Female Bible Society will soon complete the work of supplying every destitute family in the county with the Word of God. Yet, in point of numbers, they are weak. The Society has not more than 25 members; and none are rich.

well attended, and a collection taken up for the benefit of foreign missions.

The effects of this revival are happily displayed also, in the liberality of the members of the church and Society, in raising funds both for the permanent support of the gospel among them, and for a handsome brick church, which they intend to erect in the next spring and summer. According to their means, they have given willingly and liberally to these objects, and both will undoubtedly be attained. They have made out a call for me to settle with them as their stated pastor, and the finger of Providence points so directly to this place, as my field of labor, that I could not, if I had a disposition, refuse to comply with their request. In the midst of these efforts, the cause of Home Missions is not forgotten or neglected. A handsome collection was taken up and forwarded to the Indiana Auxiliary Society at their late meeting in Vincennes; a pledge, we trust, of further and larger offerings to this good cause. I think, dear sir, when you see, from this brief account, what the Lord has done, and is still doing for us in this place, you must unite with me in gratitude and praise to God, for his blessing upon your Society in sending help to this feeble church. The good that has already been done is incalculable; but this is but a little in comparison with what may reasonably be expected from the influence of this church hereafter. Situated in a town which is first in point of population and commercial advantages, in the state, the permanent establishment and support of the gospel here, is of the greatest importance; and the moral and religious influence which ought to be, and we trust will be exerted here, will be extensively felt. And, from the success of your Society in locating Missionaries in this state, it is to be hoped that the Executive Committee will be disposed to direct the steps of many more speedily among us.—Eight or ten more might be immediately located under the most flattering prospects; and there never has been a time when men of the proper qualifications were more needed, or could settle in this state under better auspices. Two of my dear class-mates have lately arrived, and their coming has caused great joy in the churches; but they are lost, like a drop of rain in the desert, when they

Our Bible class continues, and Sabbath School is flourishing. The teachers and managers have resolved to continue it through the winter, and furnish it with a suitable library. The Monthly Concert is

settle down in this immense moral wilderness. Could we have one Missionary for a space of country equal in extent to the bounds of large Presbyteries in the state of New-York, we should think our wants, in a good degree, supplied; but the sight of a brother in the ministry, in this country, is rarely to be obtained without a ride of 30 or 50 miles. Fear not, then, I intreat you, to send us help.

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*Journal of a Missionary in South Carolina, during four days.*

Friday, October 17, 1828. Rode twelve miles, and while taking breakfast, conversed with a gentleman who came that distance and joined my class of enquirers. Found him under deep conviction and directed him to the Saviour. This man and his neighbors entreated me to preach at least once in the month on a week day in their meeting house, which has stood unoccupied these two years. Other engagements prevent my affording them even this small assistance at present.

Rode twelve miles, and preached to a society of ladies, who were attempting to constitute their pastor a life member of the A. S. S. Union. The sermon produced the desired effect, and the money was cheerfully paid on the spot. Within two years, I have preached in this place and vicinity, 3 times on Sabbath Schools. One year last July, they commenced the first S. S. ever attempted in the place, which now consists of 180 scholars. Since that time, 44 of its teachers and scholars have joined the church—a house for worship has been built—a church organized—one-third of a minister's time employed—and that minister constituted a life member of the A. S. S. U. by the ladies. I mention this last circumstance with the liveliest interest, as it is believed to be the only expression of affection of this kind, ever paid by ladies or gentlemen to their pastor in S. C. out of Charleston. The spirit of S. S. lately awakened in this Presbytery, is now taking the lead of the still more lately awakening spirit of a revival.—It cannot be doubted that this example will be followed by similar benevolent efforts over the country. The ladies of this section are only beginning to learn that they can exert an influence in the service of the church. S. Schools and Concerts of prayer, for particular objects, are opening on their minds the importance of their efforts, and are causing their hearts to taste the sweetness of doing good. As yet, they know little of their power in this department.

Conversed till a late hour at night, with one of the most devoted laymen, on the influence of ministers, elders and private members, male and female, in praying, acting, and giving, to promote religion.

Saturday, 18. Rode eight miles, and preached to an audience where a revival has been progressing more than a year, and returned thirty miles the same evening.

Sabbath, 19. Attended my anxious class, at present consisting of sixty; several of whom are cherishing hopes. Our Sabbath School has been in operation two years, with the most encouraging success. After sermon, I proposed the formation of a Bible class, for the critical study of the New Testament, on the most approved plan of the north, to join which, a general invitation was given; and more than half the audience, old and young, male and female, will spend an hour after service in answering the questions of their pastor, and in listening to his remarks on the texts of Scripture as they are read in succession by the class.

Sabbath evening preached a lecture—the audience crowded and solemn. Spent the night with a lawyer of a classical education, who has lately commenced the study of Divinity with me. Conversation turned on the ways of doing good.

Monday, 20. Devoted this day to visiting families. Rode eight miles to breakfast. After family prayers, had conversation with the children on the worth of their souls; two of whom are lately cherishing hopes of conversion. The son possesses talents and piety, such as promise usefulness in the ministry. I had thought of him as a suitable beneficiary, and found that it had been the burden of his anxiety and prayer to preach the gospel. Arrangements were made and leave obtained of his family, who promised all the assistance in their power, to aid him in a course of study. This is the 3d pious young man who has been placed under classical instruction from my own society within six months. Others are in anticipation. Rode four miles to visit a man sick of a fever. Found him in great distress on account of his wicked heart.—He was making many solemn promises to live a better life. I cautioned him not to rely on promises, but to seek a new heart; and committed him in prayer to the Saviour.

Rode seven miles in company with the physician, who had been striving to obtain religion for several months. Our conversation continued an hour, and to my feelings it was extremely interesting; for he laid open the distresses of his heart, and was thirsting for instruction, and seemed determined to be satisfied with nothing less than a scriptural regeneration. To the lady where we dined, I gave a little encouragement, that her recent hope had some of the evidences of true conversion. Her daughter was deeply impressed. Rode three miles, and spent the night with a gentleman high in public office, but too careless as to experimental piety. He converses freely; listens attentively; and has a most devoted mother praying for his salvation.

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*A Missionary in Montgomery county, Ohio, writes under date of Nov. 13, 1828:*

“On the Friday before the last communion in B. I appointed a meeting to con-

verse with those who contemplated joining the church, and such as were anxious.—Nine attended; five of whom were rejoicing in hope. It was, indeed, an interesting meeting. At the administration of the supper, on the next Sabbath, six joined the church; among whom were the social head of a family, who, the next day, dedicated their household, consisting of nine children, to God in baptism.

"Two weeks since, the Lord's supper was administered in New Providence. The congregation was unusually large; and four persons were added to the church."

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*From a Missionary in Portage Co. Ohio.*

"In Franklin, on the last Sabbath, the social head of a family, in prime of life, were received into the church—gleanings of the late harvest: The Monthly Concert for prayer, and the Sabbath School Union Monthly Concert, are now regularly attended in this place. The congregation, I think on the whole, is increasing; though, to a considerable extent, it is very changeable. There are a few instances of apparent special seriousness in the congregation.

"Our Sabbath School has, through the summer, been in a flourishing state, and still continues to increase in numbers and interest. There are now about 70 scholars connected with the School, from the age of about 30, down to 3 or 4 years. There are between 20 and 30 belonging to the adult class. Though I have been in much larger schools, and possessing far superior advantages, I think I never witnessed a more interesting one. The seriousness is principally among the Sabbath scholars.

"When I look at the prevalence of error, my heart faints and my hands hang down; but when, on the Sabbath, I see the congregation assembling with the Bible under their arms, and during the intermission mark the seriousness and intense interest with which God's truth is examined, I cannot but thank God and take courage."

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*From a Missionary in Stark Co. Ohio, Nov. 7, 1828.*

"In looking over the religious character of this place, I think I can say, that though much deadness and coldness prevail, there are better things in prospect. Some of our people are praying more, and looking with an eye of faith to the promise. Our last two prayer meetings were attended with more feeling and interest than formerly; and the last public service was better attended than any for six months before.—The Sabbath Schools have been conducted as usual; a handsome little library has been procured for that in C——, and an extraordinary interest is felt in it by the children.

I have little doubt but it will be the means of nearly doubling the scholars, if teachers can be procured. The Monthly Concerts

for Missions and for Sunday Schools, have been regularly attended.

"I received a bundle of 5000 German tracts from you; they are very acceptable. I am almost daily distributing either German or English tracts. A great many German Catholics, recently from Germany, are settling in this part of the country. They can nearly all read, and are much pleased with the tracts."

Having closed his report of his own labors and prospects, our Missionary favors us with some account of several destitute places in adjoining counties. Speaking of one of these, to which a Missionary had recently been sent by this Society, he remarks as follows—which we give to our readers as a specimen of the gladness with which our Missionaries are received in many places to which they are directed:

"I passed through the place on my way to Synod, and preached there. Had conversation with several on the subject. They seemed to think they could not support a minister, but very much desired one; and if one should come and throw himself on the people, he would find them willing to support him as far as they could. Last Monday I received the last number of the "Home Missionary." Imagine my joy; and I really felt gratitude to God, when I saw Rev. C—— B——, appointed to go to that place. Is not the Lord's hand in this? He has put it into the heart of one of his servants to seek out this destitute spot, and in the hearts of his people to send him."

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*Notice of several Missionaries in Ohio.*

We are happy to learn that the Rev. Messrs. Spaulding, Fisk, Kingsbury, and Ransom, who were sent to the Southern part of Ohio, the last of October, have arrived and commenced their labors, with encouraging prospects. A letter from one of their number to a friend in this city, with which we have been kindly favored, contains the following:

"We have had a cordial reception from this interesting people. They received us almost literally in the arms of prayer.—They were met to pray for a Missionary when we arrived; and as soon as they heard of our arrival, they came in and welcomed us with tears of joy. If we have been at all disappointed in this new country, it has been for the better. An immense field of usefulness opens here before a faithful ambassador of the Cross. I have no brother in the ministry settled within 40 miles of me. All the brethren, however, who came with me, are within that distance."

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*From a Missionary in the Western part of New-York.*

"Of this region of country, it may emphatically be said, "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."



During most of the time we have had three Sabbath Schools within the bounds of the congregation. We have, also, a Bible class, the advantages of which, we hope in time, may be better appreciated; and, together with Sabbath School instructions, prove of great benefit to the young and rising generation.

With respect to visiting families in my congregation, I have endeavored to comply with my instructions and a sense of duty; endeavoring with faithfulness and affection, to urge upon all the duties of faith and repentance. The frequent visiting of families, especially in this region, where so much error and prejudice prevail with respect to religion, is, no doubt, one important part of ministerial duty, and one of the best means of doing good.

Five or six have been hopefully converted. Some who were anxiously enquiring, we fear, have gone back again to their former indifference and thoughtlessness. One of the hopeful converts is an aged man, who has well nigh accomplished his three-score years and ten. At one time, while under conviction, he remarked, that he had not in his whole life thought so much on the subject of religion, as during the week past.—He had been flattering himself with a hope of salvation, founded on an indiscriminate exercise of Divine mercy. And it is remarkable, how soon, and how like the giving up of the the ghost, that hope vanished, when the pure and holy commandment came home with power to the heart and conscience. Another of the converts is a young man, who, but a short time previous, attended a ball. Handing me a piece of money, he requested me to accept of it; adding, that he felt it his duty to give as much to the cause of Christ, as he had spent in sin and folly, as soon as possible. He has united with the church; and it is to be hoped, that the others will soon.

Though we have no extensive outpouring of the Spirit to record, yet we hope some good has been effected during the past year. If one soul has been saved, no doubt it will outweigh in value all the expense and labor which have been bestowed. Two or three seem at present anxious to know what they must do to be saved; and we cannot but hope that God has yet a blessing in store for this people.

"Each mercy-drop, proclaims there's room,  
And bids the poor and needy come."

This congregation, until aided by the A. H. M. Society, had not enjoyed the stated preaching of the gospel for 12 or 16 years. During all this time, error and wickedness prevailed to considerable extent. The few members of the church, and some others, convened on the Sabbath for worship; but most spent the precious hours of that holy day in the ways of sin and folly. In fact, it must be almost incredible to those who live at a distance, how error and delusion at present prevail all over this region of country.

Universalism is the strong hold of Satan in this region; and it is astonishing to see

with what pride, even the little boy, talks about his sentiments, of "God's unbounded benevolence, and all coming out right at last." On asking one, 10 or 12 years of age, if he did not consider it important to prepare for death and eternity? He replied: "I am a Universalist, sir." But what is a Universalist? said I. "O," said he, "we don't believe in a hell or a Devil." Notwithstanding, however, the error, vice and ignorance which prevail in this western section of our country, we think there is an obvious change going forward for the better. It is believed that in this place, the cause of Christ is gaining strength. The people will probably be able, after a while, to build a meeting house, and support the preaching of the gospel, without aid from the A. H. M. Society. They feel very anxious to have preaching continued among them, and will do all in their power.

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*From a Missionary in the Western part of New-York, Nov. 1, 1828, to the Secretary of the Western Agency.*

The blessed Saviour will always take care of his own. His providence is around them, and this is the joy of all who confide in him. I verily believe this little church would have been swallowed up by the inroads of vice and error, if the means of grace in the ministry, had not been established among them. Its numbers, since I have been here, have more than doubled, and at the last communion, 9 new ones joined. Within three weeks past, our meetings have assumed an aspect of solemnity and interest, beyond what had appeared at any time since the last winter. The young converts have, so far, maintained a steady walk, and appear to be growing Christians. As one happy and blessed fruit of the last winter's revival, there are three youths of unusual promise, who feel a strong desire to devote themselves to the ministry.

We shall continue the Sabbath School through the winter, if we can. After the usual exercises of the School were gone through last Sabbath, I desired all the scholars who prayed morning and evening, to rise, while the others kept their seats; at the same time giving them a solemn caution not to tell a lie, for it would be a lie to God. The request was unexpected, and I perceived, produced an impressive pause. Nearly all arose, while those who kept their seats seemed to be much affected. I could not but perceive the power of truth, and the good effects of the Sabbath School.

Feeling the need of calling the church together, for the purpose of taking a review of God's dealings with us, and our forgetfulness of all his mercies, especially of misimproving the pouring out of his Spirit upon us last winter, I appointed a fast, which was observed yesterday. The day was solemn, and I believe called down the Divine benediction, for the Spirit seemed to fill the place of our meeting. This was visible in the evening when the room was filled;

which had not been the case before. Almost all were professors present, and their hearts seemed to be kindled afresh in the service of their blessed Master, and to glow with holy longings for the salvation of sinners around them.

*From another to the same, Nov. 7, 1828.*

On the whole, there is much that encourages us to hope that this society will live and increase in strength. The contrast drawn between the present state of society and that in which it was five years ago, when I first came here, is very striking: and we may rationally expect that, with the same blessing attending us that we have hitherto received, we shall eventually rise to a state of ability, and respectability in the religious world.

Brethren, pray for us, and especially in reference to the workers of iniquity, who beset us on every side; and who oppose us in giving Bibles or Tracts to the destitute, in supporting Sabbath Schools, and in every good work that we undertake.

*From our Missionary in Hartford, Washington Co. N. Y. Nov. 14, 1828.*

The number of attendants upon public worship, has never been so large and so uniform as this season. At our communion in Sept. two, who were heads of families, were received into our church, by certificate. Two young men, who have hitherto been devoted to the world, within a very few days give, it is thought, good evidence of saving conversion to God.

My usual course of labors has been, on the Sabbath, after preaching twice, to visit some one of the Sabbath Schools; eighteen of which, with different degrees of success, have been in operation in town during the summer. When the distance would admit of it, I have returned home to attend the stated religious meeting of Sabbath evening. *During the week*, when circumstances have not prevented, I have, besides attending the Monthly Concerts, the first and second Monday, and the monthly meetings of the church, lectured Thursday evening on the selected Scripture lesson for Sabbath Schools; attended a prayer meeting on Tuesday and Saturday evening; and preached once and sometimes twice, in different parts of the town.

The Sabbath School institution is becoming very popular. Much importance has been attached to it, by the exertions which have been made and are now making to enlarge our library. The Town Union have already raised and expended about \$50, for the purchase of books. The object aimed at by the Directors now, is, to add to the library, of well selected books, such a number, that every teacher and every scholar, may draw a book weekly. More than eighty dollars have been already subscribed for this object, and the sum will be, probably, doubled. Great good may be confidently

expected to result from such a library; particularly here, where no public library is possessed. Besides this, a hundred copies of the Sabbath School Messenger and Children's Friend, have been ordered, and subscribers obtained for the most of them.

Perhaps I have been too minute in this account of our S Schools. My only apology is, their importance. I will venture to add, to what I have already said of them, that our union comprises, in all—superintendents, teachers, and scholars, about 600; and that between 300 and 400 were present yesterday, at the anniversary. May the Lord bless these young immortals, and raise them up for his service!

The Hartford Bible association continues to be useful. It is not yet quite four years since it was organized; and an investigation was made, by visiting every house, with reference to the objects proposed in the constitution, and *fifty-two families* were found destitute of the sacred volume! These were speedily supplied; and a great number of copies, both of the Bible and Testament, circulated besides. In June, last, another examination was made, and *thirty families* were found, forming characters for eternity and moving on to the grave, without a copy of the Scriptures!! Two or three families were overlooked in the first investigation—some had moved into town, not having the Word of God “among their stuff;” and several had been newly organized. Nearly 200 Testaments, and about 40 Bibles have been received; the most of which, have been distributed.

The results of our last examination, should teach Bible Societies that their work is not *done*, even *at home*, when they have once sought out and supplied the destitute within their own bounds. This example, though it be but a *single fact*, teaches plainly and impressively the importance of “continuing in well doing; of surveying, again and again, our towns, and counties and states, in respect to the destitution of the Scriptures among the inhabitants. Will any say it is unnecessary to repeat the investigation?—So many thought here. They felt that it was very unlikely that any were living without the Bible, in a place where, only a little more than three years had passed, since the wants of the whole town had been sought out and supplied. Let Monroe county, *first on the list of counties that resolved, and performed the resolution*, that every family within its limits, should be supplied with a copy of the Bible; send an agent again to every house, and I question not, that owing to the changes which are perpetually occurring in society, they would find many destitute of the sacred volume.

The cause of temperance, of the Sabbath, and of benevolence, generally, is receiving an increased attention among this people. Let us praise the name of the Lord together, for the success with which He is pleased to crown the efforts of the A. H. M. Society.

# CIRCULAR OF THE WESTERN AGENCY FOR THE A. H. M. SOCIETY.

We have received and read with pleasure, a Circular recently prepared by the above "Agency," and addressed to each of the congregations within its bounds, inviting their contributions. The signal blessing of God upon the efforts of that Agency, the last year, will be recollected by our readers, [See Home Miss. No. 2, p. 21,] and we doubt not that their appeal, the present year, will be met with equal promptness and liberality, by the churches to which it is addressed. When so great a good may be effected at so small an expense, the friends of God and our country, in that interesting section of the state of New-York, will not fail to act, as well as pray. From the Circular before us, we have only room for the following extracts:—

Since May last, *twenty-six* missionaries have been appointed within the limits of this Agency, and *twenty* new stations taken up, in addition to those previously occupied, and yet needing help; and every indication of Providence admonishes us, that our pecuniary engagements this year must considerably exceed those of the past.

As yet our receipts for the current year have been small, and we are this day under engagements to the amount of *two thousand* dollars, beyond our means of paying

But while "the fields are white unto harvest," and the laborers are ready to enter in and reap, we are unwilling to stay their hand. While many perishing with hunger, are calling for the Bread of Life—while in fant congregations, originated perhaps on the encouragement of receiving present aid, are struggling for the enjoyment of Gospel ordinances, and God is leading our way in special mercy in the work, we dare not go back.

We look over these numerous communities springing up within our bounds—we look at their progressive character, their future history and condition—we contemplate

the influence of the Missionary work on their domestic and social happiness, on their intelligence and virtue, on the civil destinies of our country, on the cause of Christ and the good of souls; and almost lose sight of *pecuniary* considerations, in the importance of planting Christian institutions among them in their infancy, before depraving error and long accustomed sin shall render it ten-fold more difficult, if not quite impracticable.

About *sixty* Missionaries, whose labors and necessities deserve that their quarterly demands on our treasury should be promptly met, are now located at the most promising and important points of the Missionary field assigned us; and more must yet be added to their number, if *suitable men* can be found; and we need *six thousand dollars* for the aggregate expenditure of the year ending the first of May next.

We cannot be much mistaken in this estimate. It is about \$300 more than the receipts of last year, and will be less than \$100 to each Missionary

Shall we, then, depend on this amount of aid? Will this expense be sustained by the *two hundred* congregations within our bounds? and will each bear their part of it, in the confident hope, that by so doing, the whole will be cheerfully and seasonably furnished?

Brethren and friends, the case is a plain one. The object is dear to you as your country, your children, your firesides and homes; while it is intimately blended with every other effort of benevolence, for enlightening and sanctifying the world:—And we ask, shall this work go on? Shall this sanctifying process be carried forward? Shall the destitute be gathered into the folds of Christian instruction, and have preached to them from Sabbath to Sabbath, that Gospel "which is able, through faith, to make them wise unto salvation?"

*Letters received at the Office of the A. H. M. S. from Nov. 15 to Dec. 15, 1828.*

From B. Schneider, C. M. Putnam, Rev. C. Yale, Rev. W. S. Plumer, 2, Rev. E. Gillett, D. D. Rev. J. B. Shaw, Rev. J. B. Morrow, Rev. R. S. Storrs, N. Jones, Rev. S. T. Babbitt, Rev. J. Smith, D. D. B. Johnson, L. W. Billington, H. M'Neil, Rev. J. R. Dodge, H. Blair, Trustees of N. Lebanon and Nassau, Rev. J. T. Field, Rev. W. Eagleton, Rev. G. Sheldon, P. Cohurn, Rev. E. Bouton, Rev. M. P. Squier, 4, Rev. R. Clapp, Rev. H. Galpin, Rev. Z. Riggs, Rev. C. Cook, Rev. S. Hubbard, Rev. L. D. Howell, Rev. H. Safford, Com. of Ch. Manchester, Ontario Co. N. Y. Rev. E. Ingalls, Rev. J. Burbank, Trustees of Hamburg and E. Aurora, Rev. J. Penny and others, Rev. J. Taylor and Rev. S. Pratt, Rev. L. B. Sullivan, Rev. C. Eddy, 2, W. Lawrence and O. Johnson, 2, Rev. W. J. Armstrong, Rev. E. N. Sawtell and others, Rev. H. Chamberlin, Rev. S. J. Miller, Rev. D. Gould, I. Coe, Rev. W. Sicksles, W. Allen, Rev. J. W. Ellingwood, Rev. A. Kent, Rev. J. A. Murray Rev. J. Remington, Rev. E. D. Kinney, Mrs. M. H. Cornelius, Rev. A. S. Wells, Trustees of Ridgefield, O. Rev. J. Beach, Rev. P. Robinson, Com. of Ch. Liverpool Pa. D. S. Whitney, Esq. Rev. J. Pilsbury, Rev. H. Hunter, Rev. S. V. Barnes, Rev. E. W. Condit, Rev. J. Butler, Rev. J. P. Cunningham, Rev. J. Hart, Rev. T. Thatcher, Rev. S. Lyman, Rev. L. Richardson, Rev. D. W. Lathrop, Rev. E. T. Fitch, D. D. J. M. Gregory, Rev. J. W. Janvier, Rev. M. Gillett,

E. Corning, Rev. M. Tucker, Rev. D. Phelps Rev. A. Greenwood, Trustees of Rensselaerville, T. Burgess, Rev. E. Porter, D. D. Rev. J. Edwards, D. D.

*Missionary appointments made by the Executive Committee of the A. H. M. S. between Nov. 15, and Dec. 15, 1828.*

## Missionaries reappointed.

Rev. E. M. Spencer, Hamburg and East Aurora, Erie Co. N. Y.  
Rev. Erie Prince, Farmington, Michigan Ter.  
Rev. Daniel Campbell, Kennebunk, Maine.  
Rev. Richard C. Hand, Gouverneur, N. Y.  
Rev. Wm. Page, Ann Arbour, Michigan Ter.  
Rev. Enoch Conger, Lyme and Ridgefield, Huron Co. O.

## Missionaries not in Commission last year.

Rev. Peter Kimball, Manchester, Ontario Co. N. Y.  
Rev. John G. Tarbell, Nassau and New Lebanon, N. Y.  
Rev. A. P. Foster, Willington, S. C.  
Rev. Moses Sawyer, 2d Church, Scarborough' Maine  
Rev. Thos. Ayer, Albany, Maine.  
Rev. David Starrett, Litchfield, Maine.  
Rev. Thos. Williams, Foxcroft, Maine.  
Rev. Alanson Benedict to go to Florida.  
Rev. D. Montford, Honey Creek and vicinity, Vigo Co. Indiana.  
Rev. J. F. Irvine, Liverpool, Perry Co. Pa.



*The Treasurer of the American Home Missionary Society, acknowledges the Receipt of the following sums, from Nov. 15th, to Dec. 15th, 1828.*

Abingdon, Va. Rev. Thomas A. Ogen, per Mrs. M. H. Cornelius,	\$5 00	New-York, Garden-st. Corn. Dubois,	10 00
Albany, N. Y. Th. col. in the 4th Presb. Ch. per Edward Corning,	81 00	John Suydam,	10 00
Ballston, N. Y. Rev. J. V. Henry, Life Mem- ber,	30 00	Miss Elizabeth Nitchie,	20 00
Bethany, Pa. Mr. Dimmick, per Rev. J. Camp- bell,	1 00	Wm. Forest, Life Mem.	30 00
Blauveltville, N. Y. C. J. Blauvelt, Esq. Do- nation,	5 00	Alexander C. Jackson,	10 00
Chester, N. H. Mon. Con. col. per Rev. J. R. Arnold,	10 00	James Suydam, L. Mem.	30 00
Fishkill, N. Y. Mon. Con. coll. in Rev. Mr. Dewing's Ch. per Mr. Van Wyck,	3 32	R. M. Penoyer,	10 00
Granville, Mass. East parish, through Hamp. Aux. Miss. Soc. to constitute Rev. T. M. Cooley a Life Member, per Mr. Clapp,	30 00	Zabdiel Hyde,	10 00
Granville, Washington Co. N. Y. John Frank, in part Life Mem. per Mr. Whiton,	5 00	W. W. Townsend,	5 00
Granville, Washington Co. N. Y. Nathaniel Parker, in part, L. Mem. per Mr. Whiton,	5 00	R. V. Beekman,	10 00
Greenbush, Rockland Co. N. Y. Th. coll. in Presb. Ch. per Mr. Blauvelt,	5 69	John D. Keese,	30 00
Haverhill, Mass. from "a Lady," to constitute her pastor, Rev. Dudley Phelps, a Life Mem. per Mr. Spofford,	30 00	Daniel Fausshaw,	20 00
Huntington, L. I. Th. coll. per Rev. Mr. Brown,	5 56	R. T. Haines,	100 00
Jamaica, L. I. Th. coll. per Rev. E. W. Crane,	50 75	Rev. Dr. Matthews,	10 00
Lansingburg, N. Y. Presb. Ch. Mon. Con. coll. per Mr. Seelye,	17 69	John Nitchie, to consti- tute his grand-son, John Nitchie Cobb, a L. Mem.	30 00
Do Do Th. coll. Do.	15 31	Dr. Harris,	2 00
Lexington Heights, N. Y. Aux. D. M. S. per Amos Rice,	8 43	Francis Olmsted,	10 00
Middletown, Con. Th. coll. 1st Soc. per Rev. J. R. Crane,	36 00	A Friend,	5 00
Mount Pleasant, West Chester Co. N. Y. Th. coll. per Rev. J. Dickerson, A pair of gold ear rings, do.	4 25	Do	2 00
Mount Pleasant, Pa. Rev. James Russell, Life Member,	30 00	Do	25-555 27
Newark, N. J. Mon. Con. coll. 3d Ch. per R. B. Campfield,	16 00	New-York, Laight-st. Male Assoc. by Geo. Zabriskie, Treas. from Ch's Starr, to constitute his sons, Charles Starr, Jun. Wm. Hen- ry Starr, Edgar Philander Starr, and Alfred Adolphus Starr, Life Members,	120 00
New-York, Allen-st. Mon. Con. coll. per Mr. Turnier,	9 97	Do Richard Varick, Esq. donation,	100 00
Do Cedar-st. Male Assoc. per J. Wil- bur, viz. Wm. M. Halsted, to constitute himself and 4 sons, Members for Life,	150 00	Do Misses Mary and Hannah Murray, to be appropriated towards the support of the Gospel in No. 5. Clinton Co. N. Y.	25 00
Do Do Henry Young,	10 00	Northampton, Mass. "A Friend," through Hampshire Christian Depository, per Mr. Clapp,	10 00
Do Do Fem. Assoc. per Mrs. Mulligan,	10 00	Norwalk, Ct. Th. coll. per Rev. H. Benedict,	13 50
Do Do Mon. Con. coll. per C. Beers,	15 17	Peru, Berkshire Co. Mass. Th. coll. per J. M. Brewster,	7 00
Do Central Presb. Ch. Th. coll. per O. Wilcox,	30 25	Philadelphia Aux. Miss. Soc. of 5th Presb. Ch. per G. W. McClelland, Treas	100 00
Do Do Association, Do	5 00	Poughkeepsie, N. Y. 1st Presb. Ch. per Mr. Welton,	5 00
L. M. Wiss,	1 00	Raleigh, N. C. Mrs. Frances Devereux, per Rev. W. S. Plumer,	5 00
Mrs. Palmer,	1 00	Rome, N. Y. Th. coll. per Rev. M. Gillett,	14 37
Mrs. Benson,	1 00	Sand Lake, N. Y. Th. coll. per U. M. Greg- ory, Esq.	3 00
Mrs. Lee,	1 00	Scotchtown, N. Y. Samuel Millsbaugh, Life Member, balance,	20 00
Mrs. Dean,	75	Do John M'Williams, Do	15 00
Mrs. M'Chaine,	50	Do Do Mon. Con. coll.	1 00
Mrs. Cook,	25	Do Th. coll.	5 00
Miss Folke,	50	South Hartford, N. Y. from a member of Presb. Cong. in part to constitute his pastor Rev. J. B. Shaw, Life Member.	20 00
Cash,	50	Troy, N. Y. 2d Presb. Ch. Th. coll. per Mr. Wallace,	52 00
Mr. Adams,	3 00	Do Mon. Con. coll. Do	57 00
Mr. Page,	1 00	Upper Red Hook, N. Y. Robert Gosman, Esq. annual donation	50 00
John Bates,	5 00	Subscriptions to the "Home Missionary,"	51 36
Rev. Mr. Patton,	5 00		
G. L. Storer,	10 00	Total,	\$1926 37
J. A. Morton,	10 00	KNOWLES TAYLOR, Treasurer.	
C. Peloubet,	2 00		
New-York, Garden-st. H. M. Assoc. per R. T. Haines, Treas. viz:	46 50		
B. H. Folger,	10 00	The following sums are acknowledged as receiv- ed by Rev. M. P. Squier, Agent of the A. H. M. S. in the Western part of New-York, previous to Nov. 20, 1828.	
John Hone, Esq.	20 00	East Bloomfield, Ladies' Aux.	\$30 00
C. Palmer,	3 00	Do Gent. Do collec- tions and individual don'ts,	70 00
H. I. Wyckoff, Esq.	10 00	Do Josiah Porter, Life mem.	20 00-120 00
P. I. Nevius,	10 00	in part,	10 00
Francis Saltus,	20 00	Elmira, Samuel Tuthill, Esq. Life Mem. in part,	10 00
Dr. J. C. Bliss, Life Mem.	30 00	Farmington, Con. to be applied to support of the Gospel in Mina, Chataque Co. N. Y.	100 00
Edward Benson,	5 00	Geneva, Sabbath collection,	40 17
Peter Scoyen,	5 00	Do Miss. H. Mix. Life Mem. in part:	15 00-55 17
John L. Graham,	5 00	Howard, Aux. Assoc.	2 50
Benjamin L. Swaa,	20 00	Perry, (Center) Ladies' Aux.	12 50
Samuel S. Howland,	20 00	Do Monthly Concert,	8 00-20 50
John T. Duryee,	5 00	Scottsville, Ladies' Aux. Assoc.	12 25
Isaac Adrianse,	3 00	West Bloomfield, Collection on Sabbath,	15 00
P. L. Vandervoort,	5 00		
Henry Beekman,	10 00	Total,	\$335 42
John Steward, Jun.	20 00		

## AMERICAN PASTOR'S JOURNAL

OR

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS AND STRIKING FACTS,  
FURNISHED CHIEFLY BY CLERGYMEN.

THE FOOLISH CHOSEN TO CONFOUND  
THE WISE.

*(Furnished by a Clergyman.)*

Mr. W. was a man, who, in his younger years, was almost without education, and every other refinement. He was not only vulgar and profane; but he was both, in almost their lowest debasement. He seemed to know nothing, and to care for nothing which either enobles or elevates the mind of man; and was little else than an object of scorn and ridicule among most of his equals in age. He delighted only in going the downward road to ruin, in its most uncultivated and forbidding path; and in this he seemed to run with greediness and with peculiar delight!

While in this devious way to eternal death, the Spirit of God's grace arrested him; and after a season of most distressing conviction, he was hopefully converted to Christ. He broke off all his former habits and courses of sin; and apparently, to those who best knew him, he became a real disciple, and seemed to walk in newness of life.—He also expressed, although with trembling fear, a hope that he had been born of the Spirit. After considerable delay, he offered himself to the church where he lived, to become a member. The brethren examined him, both on his doctrinal, and experimental views of religion; and also, as to his views of what a Christian life ought to be!—and it was with great difficulty that they could satisfy themselves as to the propriety of admitting him. He seemed so perfectly ignorant of every thing which he should know; and, as they thought, he appeared to be so destitute of mind, that it was questionable with them, whether he would ever make a respectable member of any church. But, at the same time, there was something in him, which led them to fear that they might be guilty of rejecting one whom the Lord had received, and which led them to hesitate.—He was so different from what he had been, and there was a certain indescribable something in his spirit, which seemed so much like what they thought must be the Spirit of Christ, that they finally dared not reject him! He was accordingly received into the church,

and walked as a worthy member, in a very retired sphere for a number of years. He was watched, however, with care; and it was evident to those who observed him, that he was a growing christian. Having commenced, almost immediately on his hopeful conversion, prayer in his family, he after a while, would pray with a christian friend or two; and thus, in process of time, he was prevailed on to pray in a meeting of the church, and in a little conference meeting. It soon became evident, that he was a man of prayer. There was a humility, an earnestness, a spirit and power in his prayers, that the brethren had not been very familiar with; and, his increase in the knowledge of the Scriptures was astonishing to those who had heard his relation to the church.

In a short time, he began to feel for sinners; and to feel, also, that he had something to do to try to save them from ruin! He, therefore, began to talk to them about sin, and salvation; and to warn them to make Christ their friend, that they might be safe in the day of coming wrath. In times of revival, he was exceedingly active; and, although a poor man, who was obliged to live by his daily industry, yet he found more time to devote to the Lord, than any other man in the parish. I have often visited with him, and it was his practice to spend a few moments in prayer before commencing. His conversation was most spiritual; and he would remove the objections of sinners with a masterly hand, and it was mostly done by the application of Scripture to the case. In a short time after, he began to shine out! He then became the fear of all the sinners in the neighborhood; for they generally expected an attack, but in what form it would come, they could not divine; and to be always put down and silenced by that weak man, was terribly mortifying to their pride. One instance should be noticed. There was an infidel in the town, a man of a strong mind and of a public education. This man was afterwards converted to Christ, and became a preacher of the faith he once destroyed. He told me,

that while a proud infidel, he had often, when he was going to meet W. passed over on the other side of the road, for no other purpose but to avoid an encounter with him. He knew, he said, he would have something to say to him about religion; and there was in him, and in his questions and expostulations, something which he dreaded to meet, almost as bad as death; and often felt as though he would rather go into the field, than to meet him. He was mighty in the Scriptures; able both to exhort and convince the gainsayers. He became, in process of time, a man who was most highly esteemed—was considered an ornament and an invaluable blessing to the church. His judgment, on every subject, seemed to be clear, correct and quick; but, in religion, there probably was not a man in the church, who had a clearer or more correct judgment than he. He knew the Scriptures, I have no doubt, better than any other man in the church. In examining young members on personal piety, he was excellent. I considered him that church's brightest ornament; and a striking instance of the happy influence of the grace of the Gospel, on the intellectual powers, as well as on the heart of man.

#### A STRUGGLE IN DEATH.

[Furnished by a Clergyman.]

The subject of the following memoir was a young lady, in the western part of Virginia; who, for several years, had been a bright example of christian piety, while surrounded with a numerous family of thoughtless brothers and sister. Her parents were disposed to speak well of religion; but while her mother had, late in life, professed to be on the Lord's side, her father felt easy in being unconnected with the church. The situation of the family seemed to be an important reason, why this amiable youth should wish to live for the advantage of those whom she loved as her own soul. But an affection of the lungs was praying on her vitals, and hurried her early to her heavenly home.

As I lived in the neighborhood, I often went to visit her, and conversed with her relative to the exercises and state of her mind. Her feelings were heavenly, and strongly marked a soul in full march to a heavenly country.—Yet she complained that she did not feel her confidence as strong, nor her

hopes as lively, as she had often felt them, in the early part of her christian life. She could not dare to doubt but the Friend of sinners had loosed the bonds of sin from her heart, and bound her with the cords of His Divine love; that she could call him her portion—precious, and altogether lovely. But still she felt an absence of the love she once felt, and her heart was deeply pained on account of it.

Only some of the occurrences of the last evening of her life are intended to be noted here. She had sent for me to visit her as speedily as I could, sensible that her end was just at hand.—When I reached her, I found her overwhelmed in darkness and almost sunk in despair. "O," said she, grasping my hand with the strength of a death-pang, "I am a lost soul, a self-deceived soul." I enquired why she would draw such conclusions? She replied: "When I first engaged in the Lord's service, if I ever did, I felt such a joy and peace in my heart, as I had never felt on earth before. I could lean on the promises of Jesus Christ, and rejoice, as I then thought, to be entirely disposed of by Him; and whether I stayed on earth, or laid me down in the grave, was alike, just as my heavenly Friend would please. But, O, how changed—how changed my condition now!" Here a flood of tears came to her relief for a moment.

When she was a little composed, I suggested to her that this life was the place of conflict, that the Lord never intended to give, to any of his people, a full discharge from the warfare on this side the grave, and that, while the Lord dealt thus with her, it was a good evidence that He dealt with her as with a dear child. Remarking that, "whom the Lord loveth, He chasteneth," &c. She answered: "My case is peculiar. I fear that I have acted so faithless a part, that I must have been a deceived soul all along. I was the only professor in this family, for years; and when I felt my mind clouded and my comforts languishing, I was unwilling the family should see, in me, any thing that would induce them to think religion uncomfortable. I strove to hide every thing from them. I had been backward to talk to them about the comforts of religion; and I had no heart to intimate that I had any fears. Now, in this unhappy frame, I *must die!* O, how can I die, in this dreadful state of darkness? My heart sinks within, when I feel I am dying,



in such a hopeless condition. But what lies heaviest of all, on my heart, is that I must leave before my father, my brothers and sisters, such a sample of death-bed exercises, in one who had so long been a professor of religion! Must they stumble over my wretched unchristian darkness and deadness, and be forever lost?"

Here the struggle seemed as though it would overpower nature altogether. After prayer, when she could again speak, she said: "I have grieved the Holy Spirit, and now I feel none of his comforts.—I have been ashamed of Jesus, my best friend, and He seems to have left me—how can I die in this situation?" I repeated the promise to her: "I will never leave thee. When thou passest through the water, I will be with thee; neither shall the floods overflow thee—trust in the Lord forever." She said: "O, could I call Him mine, as I once could do—could I but feel his promised grace, my support, I would rejoice to meet death, nor fear the cold messenger of my Heavenly Father. Jesus, thou son of David, have mercy on me." I endeavored to point her to the fulness and suitableness of the provisions of the Gospel, repeating the gracious language of the prophet: "Who is there among you, that feareth the Lord—that walketh in darkness and hath no light? let him trust in the Lord, and stay upon his God."—That God would bruise Satan under her feet, and support her with his rod and staff, while she walked through the valley of the shadow of death.

Her mind now seemed somewhat composed as her bodily strength was exhausted. I again prayed with her, and retired to another apartment—having bidden her, as I thought, a last farewell, till we should meet beyond the grave.

About an hour and a half after, one of the family called me to return, alleging she was near departing, but wished to see me. As I entered her chamber, she beckoned with her hand to me, while more than mortal sweetness sat in her countenance. "O," said she, as I took her by the hand, "my loved friend, the struggle is all over. *I am now ready to go.* I can go rejoicing through all these clouds and darkness, with Jesus as my companion. Yes, I can lay me down at his feet, and venture all in his hand. Death has lost all his terrors. Yes, *I do feel that I am now ready to go.*"

She afterwards called for her father, and kissed him with the cold lip of death; and said: "Father. I was afraid you would know what awful darkness hung over my soul; but I am glad, I am able to tell you, my sorrows are gone, and I feel that Jesus is my portion. I am not afraid to die. O, father, weep not for me; but prepare to meet me in Heaven." With a heavenly calm, she shook hands with all in the room, while yet standing between the gate-posts of death, and bid them farewell. In about a half hour afterwards, she sweetly slept her life away, as on the bosom of her Heavenly Friend, "Let me die the death of the righteous, and let my last end be like his." Her death seemed to be the occasion of several of the family becoming awake to their immortal interests, who have since made a profession of religion, devoting themselves to the Lord.

#### PERSEVERANCE.

[Furnished by a Clergyman.]

A little girl in South Carolina, who has a pious mother, was awakened to a sense of her lost condition. Her conviction of a sinful heart was not transient: It was deep, and her efforts to obtain a new heart were sincere and persevering; but they were not blessed with expected or usual success. Relief from the painful distress of a mind alive to the misery of sin, and the value of the Saviour, did not come, and she was long mourning without hope. Two years passed, with no change, except to a state of mind still more unhappy. After her return from a year's residence in the city, the writer saw her for the first time, when she told him that she had been sensible of the depravity of her heart, for three long and unhappy years; that, during the whole time, she had been striving to obtain a new heart, till she knew not any thing more that she could do, although she had no good evidence, on which to rest a moment's hope. Her mother, who had faithfully encouraged and assisted her perseverance, was still firm in the belief, that her child would neither be permitted to return to insensibility, nor to remain long in darkness. She came to the sacramental meeting, which, here, continues three or four days, and when the proposal was made to form an anxious class, then a new thing in this region, she led up her daughter, saying, "here, sir, is an anxious enquirer," while the

eyes of both mother and child, streaming with tears, melted the whole audience, and she was followed by twenty others.

The daughter was occasionally present for private conversation in the class, but, during the succeeding year, very little alteration was discovered in her feelings. Determined not to relinquish in despair, after an effort of *four years*, what it is the business of life to obtain, she gave herself up to the uninterrupted influence of another sacramental meeting. On Saturday she obtained relief. On Monday, in reply to the question, "for what reason do you hope your heart is changed?" She answered, "*I never could understand, till now, that I had been always depending on my own works to renew my heart. I never knew, till now, what it is to depend on my Saviour only, and how to give myself wholly away to him.*"

Perhaps every hearer of the Gospel makes some efforts, once in his life, to obtain its happiness: but, before he has learned the depravity of his own heart, or the weakness of his efforts to sanctify that heart, in a few days, or weeks, he relinquishes, in despair, a prize, to the value of which, no time or labor would be equal; to the attainment of which, a long life devoted, would be well spent; and the great difficulty in finding which, is in learning that it is bestowed *without money, and without price.*

#### A TEST OF THE DIVINITY OF THE BIBLE.

[Furnished by a Clergyman.]

\* \* \* \* \* "She  
Just knows, and knows no more, her Bible true;  
A truth, the brilliant Frenchman never knew;  
And in that charter reads, with sparkling eyes,  
Her title to a treasure in the skies."

The Bible carries with it, wherever it goes, the evidence of its own truth. It offers to every reader, without looking beyond its own pages, the most satisfactory proof of its Divine origin and of its being truly the Word of God — It suggests a single test, by which its truth and Divinity may be examined, and invites every reader to decide, by a faithful application to this test, respecting its pretensions and authority. *If any man will do His will, he shall know of the doctrine, whether it be of God.* Whoever will examine the truth of the Bible by the application of this rule, shall be satisfied. Let him gird himself to the work of obedience, let him

enter faithfully on the business of *doing* what the Bible dictates, and he shall not only believe unhesitatingly; but he shall *know, assuredly*, that it is the book of God.

In early youth, the writer of this article was witness of a scene illustrative of these remarks, and which made too deep an impression on his memory ever to be forgotten. I happened to be in a room where a pious woman was reading her Bible. An infidel of some intelligence, much art, and more assurance, came into the room. He immediately commenced a conversation with the woman, and professed to wonder that she was so foolish as to read and believe the book she had in her hand. The woman attempted to justify herself, and to prove that the Holy Scriptures were of Divine origin. But she could not maintain her ground against her antagonist. The arguments of Paley, Lardner, and others, which prove the Divinity of the sacred writings, she could not wield—she did not know them. How could she? being a plain woman of little learning, limited reading and intelligence. But he, on the other hand, had long held unholy communion with the works of Paine, and others of a similar character. Thus prepared, he brought forward objections against the Bible which she was unable to answer. Seeing her embarrassment, he exulted; and attributing it to the weakness of her cause, with a kind of fiend-like triumph, he confounded her by the flippancy of his remarks, and the positiveness of his statements. She sat with the Bible still in her hands, and seemed to grasp it with the more tenacity, in proportion to the wickedness of the attacks made upon it. At length, when her opponent had exhausted the vocabulary of his abuse, had poured forth the overflowings of his venom and remained silent, she fixed her eye upon him—it was an eye of meekness, but it spoke the feelings and resolution of her soul. "Mr. C. said she," mildly but firmly, "you gain nothing by speaking against the Bible here. I am unable to hold an argument with you. My knowledge is small; I have read but little except in this blessed book. You can, if you please, confound me—you can triumph over me; but you cannot shake my confidence in the Bible. For," added she, as she pressed the sacred volume to her bosom, and her eyes, uplifted, filled with tears: "*I know that this is the Book of God.*"

# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....*Mark, xvi. 15.*  
How shall they PREACH except they be SENT?....*Rom. x. 15.*

VOL. I.

FEBRUARY 1, 1829.

NO. 10.

## AN ADDRESS, ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by Samuel Miller, D. D. Professor of Eccles. Hist. &c. in the Theol. Sem. at Princeton, N. J.]

In the merciful Providence of God, we are once more assembled, my friends, to pray for the *revival of religion*, and for the *spread of the Gospel* throughout the world. Whenever we come together for this purpose, there are TWO QUESTIONS which ought to present themselves to our minds, and to be matter of most serious and anxious inquiry. Let me earnestly request each one, now in the presence of God, humbly and impartially to apply them to himself. And may He, whose eyes are upon us, enable us to do it with honest fidelity.

The FIRST question is, "*Am I really a member of that kingdom, for the prosperity of which, I have come hither to pray?*" I profess to join in the solemn petition, that *others* may become Christians. Am I a Christian, *myself*—a real, cordial, Bible Christian? I pray, with the lips, that God's Word may have *free course and be glorified*. Has it ever yet taken effect in my own heart, and brought my will and affections into captivity to the obedience of Christ? I unite, again and again, in words, in imploring, that Satan's kingdom may be destroyed; that true religion may be every where revived: that the heathen may be converted; and that the latter day glory may be hastened. Do these petitions flow from mere judgment, habit, or formality; or from a heart, in some measure, sincerely in harmony with Jehovah's truth and kingdom?" O, my friends! these are questions which ought never to be forgotten at our prayer meetings. This ought to be one of the great reckoning times for the month; and should be a season of great searching of heart. It is truly animating, my beloved brethren, to think of religion revived—of many, from one place and another, *pressing into the kingdom*—and of that day, certainly approaching, when the knowledge and glory of the Lord shall cover the earth. But can you forget that, even *that day*—glorious as it will be in itself—will be a gloomy one to you, if you shall be found to have no part nor lot in its glories. Yes, there will be weeping and gnashing of teeth among many, perhaps, who profess to unite in these solemnities, when they shall see Abraham, and Isaac, and Jacob, and all the Prophets, and a multitude whom no man can number, in the kingdom of God, and they themselves thrust out. Thrust out! Is it possible that any of us, who have said so much, and prayed so much, and, perhaps, given something, for this kingdom, may be *thrust out of it*, when it comes in its glory? Yes, brethren, it is even possible! and, whether it shall, in fact, happen to some of us, the Great Searcher of hearts only knows.

This point becomes the more worthy of our deep regard, when we consider the character of the day in which we live. It may be, emphatically, called a day of *Christian activity*. Perhaps there never has been a period, since the in-



carnation of the blessed Redeemer, in which His disciples were so urgently, and in so great a variety of forms, called upon to exert themselves for the promotion of His cause. Associations of almost every kind, for disseminating the Word of Life, and for promoting the interests of religion, morality and general benevolence, every where abound. Scarcely a day passes in which we have not an invitation or an opportunity to be actively engaged in laboring for the temporal or spiritual welfare of our fellow men. Now, all this is a privilege; and we ought to be deeply thankful that our lot is cast in such a day, and in such a land. But, in these circumstances, are we not in danger of being tempted to neglect the duties of *retirement and devotion*? Are not multitudes of professing Christians too busy in promoting the spiritual interests of *others* to think much of *their own*? And are not some prone to consider their daily contributions and exertions to advance the spread of the Gospel, as proof enough that they are sincere followers of Christ, without giving themselves the trouble to look for the more private evidences which dwell in "the hidden man of the heart?" Beloved friends think of this. Instead of having *less* reason than professors of religion who lived thirty or forty years ago, to examine yourselves, and to be deeply jealous over your own hearts, you really have, in some respects, *more*. You are surrounded with more temptation, as to the point to which I have referred, than they were; and, therefore, ought to bestow upon it more unceasing attention. There are those who are willing to labor, and to give money for promoting pious and benevolent objects, who have never yet been made willing to submit to Christ.—See to it, O, regular and decent professor of religion—see to it, O, punctual attendant on the monthly prayer meeting—that this be not the rock on which your hopes are to be wrecked and lost forever!

Another reason why it becomes you to be peculiarly jealous over your own hearts, and solicitous that they be right with God, is, that, just in proportion as this is the case, all your exertions to promote the cause of Christ, will be easy and delightful. What is the reason that you do not take more pleasure than you commonly do, in the ordinances of God, and in every effort to extend the knowledge and promote the glory of his name? Is it not that you have so little *deep piety*. If you loved your Master more—if you entered more deeply into the preciousness and sweetness of his Gospel, as a practical system, how easy and pleasant would you find every labor, every sacrifice for Christ! His service would be found, emphatically, perfect freedom; nay, it would be "your meat and drink," to do His will. Truly, my friends, if ever it was, in a peculiar degree, the *interest and happiness*, as well as the duty of every professing Christian, to be eminently spiritual, and to have the evidence of his discipleship always at hand, and unquestionable, it is at the present time, when there is so much to be done for the best of Masters. O, how miserably wanting to themselves—to their own interest and comfort, as well as duty, are those professing Christians, who think to meet the calls of such a day as this, with languishing graces, and low evidences of even *sincere* devotedness to the Redeemer.

The second question to which I referred, is this: While we come together to pray for the prosperity of the Redeemer's kingdom, are we DOING ANY THING to promote it? If we are cordially, and in good earnest devoted to any object, we shall be willing to labor and make sacrifices in its behalf. *If ye know these things*, said the Saviour, *happy are ye if ye do them*. And, again, in the same strain, His inspired Apostle exhorts—*Love not in word only, but in DEED*,

*and in truth.* We profess to love our Master—to regard with unfeigned and supreme affection, His person, His cause, and His glory. This is the essence of true religion. Where this is wanting, all is wanting that constitutes us disciples of the Saviour, or that can prepare us for the joys of His presence. It is plain, then, that we may graduate the reign of piety in any heart, by the degree in which zeal for the honor of Christ, love to the souls of men, and an active desire to spread the knowledge of salvation by His atoning blood, prevail in that heart. Much allowance must be made for those professing Christians who have been placed in circumstances unfavorable to instruction in reference to this subject. But, after making every allowance for unavoidable ignorance that charity herself can suggest, there cannot be a plainer dictate of Scripture, than that in proportion as men love Christ, they will love His kingdom—that in proportion as they love His kingdom, they will be animated with zeal for promoting its extension and glory—and, that, in proportion as the wants and exigencies of that kingdom are known and understood, will be their hearty desire and readiness to *help it forward.*

While we come hither, then, to *pray*, that the kingdom of God may come, and his will be done on earth as it is done in Heaven, each one of us ought to ask himself: “What am I *doing* for the advancement of that kingdom? Am I contenting myself with good words, and cheap prayers; or am I, like one in good earnest, endeavoring, according to the talents which God has given me, actively to extend the empire of the Redeemer’s truth and grace among men? Am I laboring, striving, and making sacrifices for the promotion of this great cause? And am I doing this, not reluctantly or grudgingly, but with cheerfulness, as in the enjoyment of a *privilege*, not the performance of a *task*?” Brethren, too many professing people of God, act as if the sum of Christian duty consisted in watching their mental frames and feelings, and in endeavoring to keep up the life and vigor of Christian hope. In short, one would suppose from the conduct of multitudes, that they considered all their duties as terminating *within*, and none as leading them *out of themselves*. This is an utter and most miserable delusion. A large part of what is incumbent upon us *ought* to lead us, and if we are faithful, *will* lead us away from ourselves, to the *kingdom of God and His righteousness*. If we have the spirit of our profession, the constant language of our hearts, and the frequent language of our lips, will be, *Lord, what wilt thou have me to do?* and we shall be habitually studying how we may most effectually and extensively promote the glory of Him who died for us, and rose again. Nay, it follows from what has been said, that no one can possibly maintain a comfortable and *Scriptural* hope in his own soul, without feeling a habitual concern, and being disposed to habitual exertion for the extension of Messiah’s reign among men. A man cherishing a confident hope that he is a Christian, and yet without zeal for Christ—without solicitude for the spread of His Gospel! You might as soon believe it possible for a man to be well without health, or to be saved without salvation.

Do you ask, what you can do for the kingdom of Christ? I answer, you can do much. Yes, the humblest and feeblest of you can *do much*, every day that you live. You can instruct, and excite by the lustre of your *example*. You can draw down a blessing by the energy of your *prayers*. You can *speak a word* for Christ wherever you go. You can throw your *whole influence* into the scale of His kingdom and glory. You can give or lend a *Bible*, a *Treat*, or some

pious *book*, for the benefit of some poor soul who needs it. And, finally, you can give your just proportion in *money*, as God has prospered you, for supporting the Gospel at home, and for sending it abroad to those who are sitting in the region and shadow of death. In a word, if you were as wise in your generation as *the children of this world* are in their's, you need not pass a waking hour, or enter a social circle, without making some effort, and leaving some fruit of love to the best of causes.

How is it, then, my brethren, with each of us? Are we really and practically living, in any measure, as becomes those who consider the kingdom of God ~~as~~ the most precious interest in the universe? Think, my friends, I beseech you, of the glory of that kingdom, in comparison with which, all other interests fade away. And think how much there is, in reference to this kingdom, which pleads every day for *your* active exertions. Think of the ignorance, the sin and the misery, which surround you, and cover so large a portion of the world. Think of the moral poverty and desolation which are, on every side, crying aloud for help. Think of the infinite value of immortal souls, and of the ineffable perdition of those who perish for lack of vision; and then say, whether we are doing all that our Master and our profession call upon us to do for the salvation of a perishing world.

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## American Home Missionary Society.

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### CORRESPONDENCE.

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#### DESTITUTE REGIONS AND APPLICATIONS FOR AID.

##### NORTH CAROLINA.

The following communications from N. Carolina, have deeply interested the feelings of the Committee, and we are happy to state, that we have already been able to appoint one Missionary, since receiving them, to enter that interesting field. Others, we most earnestly hope, may hereafter be induced to plant themselves in that state.

*From the Rev. Samuel L. Graham, Cor. Sec. of the Eastern Executive Committee of the North Carolina Missionary Society, to the Cor. Sec. Dec. 8, 1828.*

The object of this letter, is cordially to invite the Executive Committee of the A. H. M. S. to send as many Missionaries into North Carolina, as they can find it in their power to do.

Within the bounds of our Ex. Com. there are 27 counties without a single Presbyterian congregation, embracing a large extent of country; in which I have no doubt *many* flourishing churches might be built up, if we had the men to do it. But, alas! the harvest is great and the laborers are few, is still our desponding cry.

The following, is extracted from a letter which has been kindly furnished us by the Rev. Dr. Alexander, of Princeton, from the same individual, under date of Dec. 4, 1828.

The reasons which we would urge upon the consciences of young ministers of piety and zeal to come to N. C. are the following:

1. We have a wide field for young men of enterprising zeal, who would delight to build up new congregations. It has been es-

timated that there are at least 30,000 families in the state destitute of the Bible. And experience has demonstrated that, where there is no enlightened religious population, Bible Societies will not flourish. A travelling agent may produce a transient impression; but we cannot reasonably expect that a copy of the Scriptures will be found in many houses until the influence of our churches, is more generally diffused over the state.

2. There is the most abundant encouragement for such as are willing to embark in this good work. No experiment to build up new congregations has been made within the last seven years, which has not succeeded; and, in a majority of instances, beyond our most sanguine hopes. Pastors are now settled in 8 or 10 congregations, where, a few years ago, the people were either entirely destitute of any preaching, or imperfectly supplied by other denominations.

3. There are places now, where the call for preaching is loud and encouraging—such as Tarborough; where, in the course of a single year, I have no doubt a zealous young man might build up a respectable church—Halifax; where there are 9 professors of religion out of 500 inhabitants—and Wilmington and Edenton, and many other places.

4. We can promise support to as many young men as there is any prospect of our getting. I have the promise of \$500 from one individual. If twice our number of ministers, of the right stamp, were now in the field, not one of them would beg his



bread. Can I not indulge the hope, that you can send us some one or two, at least?

#### ALABAMA.

We learn by a letter from a Clergyman in Alabama, addressed to a student in the Theol. Sem. at Princeton, who is entitled to our thanks for the perusal of it, that the field for Missionary labor in that state is unspeakably interesting at the present time. The writer states, that revivals of religion have been enjoyed in several extensive neighborhoods there the last summer; some of which, still continue. To the church in Tusculumbia, about 70 members have been added on profession of their faith; to that of Florence, 40, and about the same number to another church, not named. To the church of Russellville and La Grange, about 50 have been added; and a good work appears to be beginning at Huntsville and Triana. The Methodist churches in all these places, have received large accessions. From the letter above named, we extract the following, which we hope will fall under the eye of the students in our Seminaries, who are asking the Lord what He will have them to do:

"You see how my time is employed.—There is only three of us in this wide region; and we are really Missionaries, though nominally Pastors. Yet God has given us gracious aid, and the work goes on. But those of us on the field, are nearly spent.—The blessing accompanying our labors renders more labor necessary. Would to God you could hear the urgency of the requests for but *one day's labor* among many of the famishing neighborhoods in this section of our valley, 40 by 20 miles in extent. They would burn upon your heart the holy resolution of entire devotion to the cause of Christ.—"Lord, send me," would be your prayer.—But, brother, you cannot hear that voice.—Hear, then, the truth which it utters. And now, who is there among you that feareth the Lord, and who is willing to endure hardness as a good soldier of Jesus Christ?—We want such a man—we need him—we must have such a one, if one can be found. We have no splendid offer to make; but we have much work to do. I am authorized, through you, to obtain, if possible, a Missionary to labor in the bounds of the congregations of Tusculumbia, Courtland, Florence, and Russellville. Our churches may be permanently established, if we can get this timely assistance. But it is useless to organize more churches here, until we have some prospect of supplying them.

*From Rev. J. P. Cunningham, Secretary of the Missionary Society of S. Alabama, to the Cor. Secretary.*

The fall meeting of our Presbytery having just closed, and having been favored with a peculiarly interesting season, I hasten to give you a few additional facts respecting our Missionary operations. Our board of Directors had a meeting, during

the sessions of Presbytery. I heard the reports of the two young brethren, Martin and Dunham, who were appointed by us last spring, to labor as Missionaries under the patronage of the A. H. M. S. From the highly encouraging nature of their reports, and from the earnest requests forwarded, in form, from the several places where they were stationed, our board was induced to send them back to the same regions, to continue their labors in the same churches until our next regular spring session of Presbytery. I think it probable that arrangements will be made by the people to settle Mr. Martin as their pastor, by the time his present term of service expires.

#### INDIANA MISSIONARY SOCIETY.

We have received the "*Sixth Annual Report*" of the above Society, auxiliary to the A. H. M. S. adopted Oct. 15, 1828; and, also, the "*Narrative of the state of Religion within the bounds of the Synod of Indiana*," from which we extract the following:

"Owing to the difficulty of obtaining Missionaries, the amount of labor performed, during the past year, has not been great.—Something, however, has been done to further the objects of the Society.

"Appointments have been given to the following Missionaries, viz:

Rev. Truman Perrin, for 12 weeks,

" Stephen Bliss, for 8 weeks,

" Benj. F. Spilman, for 5 weeks, and

" James Crawford, for 6 weeks.

"Since the last report, Messrs. William Lowry, Leander Cobb, Calvin Butler, Ashbel S. Wells and Samuel R. Alexander, have arrived within our bounds, from the American Home Missionary Society. Mr. Lowry was directed by your committee, to Rush and Johnston counties, and arrangements for his settlement in the latter were making, when he was suddenly called from his labors. In attempting to cross the Driftwood, he was drowned on the 11th day of February, 1828. Mr. Cobb was located at Charlestown, where he is still laboring, with encouraging prospects of usefulness. Mr. Butler is stationed at Princeton, and divides his time between Princeton and Evansville.—He is situated in a region in which his labors are much needed; and, where, it is hoped, he will be instrumental in doing much good. Mr. Wells is laboring at New Albany, and Mr. Alexander at Vincennes; in both which places, the Great Head of the church has, in no small degree, owned and blessed the labors of these Missionaries, for the good of immortal souls."

From the Treasurer's report, it appears that the receipts of the Society, the last year, were \$319 86; of which \$69 12, were expended in the payment of Missionaries of their own appointment, and \$250 74 were reserved to aid the Parent Society in the support of its Missionaries in that state.

In the Narrative of the state of Religion, among other interesting particulars, the Synod record, with gratitude to the prayer-hearing God, that revivals have been enjoyed in eleven of their churches, which

had already resulted in the addition of 347 to those churches on profession of their faith. The following extracts exhibit the present interesting and encouraging attitude of that state for the reception of Missionary efforts:

"There have been added to the churches under the care of this Synod, during the last year, on examination and confession of their faith, 546—by certificate, 151—making the total number in communion, so far as reported to Synod, 2640.

"This Synod has now under its care, four Presbyteries, more than 80 organized congregations, and about 34 ministers and licentiates. From this statement, it is manifest that the greater part of our congregations are destitute of the stated administration of the Word and Ordinances of God.—So rapid has been the march of emigration to these western states, that the means of supplying our increasing population with the preached Gospel, fall very far short of the demand, although very few of our congregations enjoy the undivided labors of a minister.

"The Synod rejoice to believe that the spirit of Missions is increasing among the members of our churches. The Missionary field within the limits of this Synod, is wide and extensive, and the cries of the destitute for the Bread of Life, come to us from every quarter of the Land. It must depend upon the benevolence and charity of the friends of the Gospel, to say whether these hungry shall be fed. Let all who love the Lord Jesus Christ, make the wastes of Zion an object of their liberality and their prayers."

*The Rev. J. H. Johnston, Secretary of the Ind. Miss. Society, adds, in a letter accompanying the foregoing documents, under date of Dec. 11, 1828:*

"The present is an exceedingly favorable time for sending Missionaries to this state. We feel greatly encouraged in seeing such men come among us, as you have sent. But are these all that we are to expect this year? From the efforts, which I understood you were making on our behalf I had taken the liberty to encourage a number of vacant congregations from which urgent applications had been received, to hope for Missionaries this year. Must they be disappointed?"

*From A. Hamilton, Esq. Post Master, Fort Wayne, Ind. Dec. 10, 1828, to the Cor. Secretary.*

This village was laid off at the old fort of the same name, in the spring of 1824. It possesses many commercial advantages, with a population in town and the immediate neighborhood, of about 500 souls.—There has been no resident minister here since the town was laid off. The generality of the inhabitants wishing a minister of regular acquirements, I am convinced none

would be so useful as one from the Presbyterian church. The growing importance of our place, the Wabash and Miami canal being located through this village, the unwillingness of families who are members of the church to move here and be deprived of regular worship, with other inducements yet stronger, make me very solicitous to have a regular minister among us. His whole support could not be raised here without some aid from the Board for one or two years; after which time, I doubt not, a church may be formed which will be able to support themselves.

#### OHIO AND INDIANA.

*From a Correspondent in Adams Co. Ohio, Dec. 3, 1828, to the Cor. Secretary.*

My principal object in writing you, is to beg and pray for Missionary assistance; especially for Clinton county, and New-Market, in Highland Co. Ohio, and for Fort Wayne, in Indiana.

Several of your Missionaries, I have the happiness to be partially acquainted with, and I consider them among the best men in our state. I do most devoutly wish we might have at least a hundred of them immediately sent to Ohio. The Lord would make ample room for them. Two might be profitably employed in Clinton county. The county is populous and wealthy. It is, indeed, the residence of a large Society of the people called Friends. But there are also, many attached to the Presbyterian interest; and among the rest, about forty regular communicants. A gentleman resident in Wilmington, (county town of Clinton) and a member of the church in that place, made me promise to write to you. He says that the preacher must come as Philip went to the chariot—he must run. There is a great deal of excitement at present in Ohio. In Highland county, (joining Clinton) 80 have come forward to the communion, almost at once. If you have but one preacher to send to Ohio, send him to Clinton. The people would not, perhaps, give him more than half his support the first year; but the second year, I am pretty confident, they would give the whole.

With respect to Fort Wayne, Indiana, it must be supplied from some quarter, and I hope you will have the honor of affording that supply. I do not think they have Presbyterian preaching nearer than 80 miles.—The people are desirous of preaching, and are willing to do something handsome towards maintaining a preacher. Can you send them one? The blessing of those ready to perish is worth something.

New Market, Highland Co. Ohio.—What will they do? They have formerly given \$70 a year for the third part of the Sabbaths of an old gentleman who can now supply them no more. Highland county is now under the special influences of the Spirit. O! send over and help us.

## REPORTS OF MISSIONARIES AND AGENTS.

## MISSOURI.

Rev. Hiram Chamberlin, was appointed in Oct. last, to go to Missouri, as a Missionary of this Society. He was also authorized to act as agent of the Society, in such of the western states as he might find it convenient to visit on his way to the field of his expected labors. He writes from St. Charles Co. Mo. to the Cor. Sec. under date of Dec. 10, 1828, from which we extract the following:

I have pursued my toilsome and weary way until, at last, I have reached the field of my labors. I have kept a table of distances, and find that I have travelled on horseback, about 1500 miles. Those, only, who have tried the experiment, know the task, which such a journey imposes on a man's patience and fortitude. Rain, and hail, and snow, and mud, must mar his comfort and distort his person; but he must not shrink. "Onward," has been my motto, come what would. I left Dorset, Vermont, the 7th October, and arrived in St. Louis, the 28th of November—52 days. I have preached every Sabbath, and often during the week. My labors have generally been employed among destitute congregations.—I have sought for such, and they were not difficult to be found. They spread over almost the whole extent of my route. I have traversed tracts of desolation, wider, and more dreary than I had conceived of before. Could the friends of your Society survey with their own eyes, these immense fields, which the hand of the spiritual cultivator has scarcely touched, they would feel the importance of mightier efforts. Tears of sympathy would flow for their brethren, whose moral condition is so dark and deplorable. One example of this:

On Saturday night, I reached the county seat of M. Co. Ohio. This county contains more than 5000 inhabitants, without one Presbyterian minister. Here was a Presbyterian church; but I could find only two of its former members. They were like two trees, whose foliage was gone, and whose dry limbs were trembling in the wind. My intention of preaching the Gospel to them, was announced immediately on my arrival, and a letter shown from Mr. H. to that effect. But such was the *indifference, the stupidity, the perfect deadness of all moral sense*, that it was half past one o'clock, P. M. on the Sabbath, before they had resolved to oblige me, by condescending to hear me preach!! After preaching, some of them did wish they had a Missionary.—Could a man of self-abandoning spirit go among them, he might prophecy over the slain, until dry bones might be clothed with flesh. I endeavored to convince them of the urgent necessity of raising a subscription, and applying through Mr. H. to your Society.

There is a great want of information in the west generally with regard to your plans. This, I found at every step of my progress. With the "Home Missionary" in their hands, and with immense moral wastes

spread out under their eye, they were ignorant of the terms of connection, for auxiliary Societies, which you propose! I have preached on the subject, wherever the door has been open. But I have judged it *highly expedient to ask for no collection*. In this way, it is believed, much more influence has been exerted, and more good will result from my labors.

I shall pass up the country, and endeavor to blow the Gospel trumpet along those frontier desolations, where no herald has hitherto broken the moral silence. I commit my cause to God; and with a willingness to suffer—to *spend and be spent* in the service of Christ, I go forward, not knowing the things which shall befall me there.

From Rev. William P. Cochran, Franklin, Howard Co. Mo. Dec. 3, 1828, to the Cor. Secretary.

Mr. C. labors in Franklin, Fayette, Booneville, and in Columbia, Boone Co. He has recently travelled 230 miles, to attend a meeting of the Presbytery to which he belongs. His labors appear to be attended with encouraging success. He writes as follows:

"At our late communion season, in F. 4 persons made profession of their faith in Christ. Some few more are serious. We have no reason to despond. God has blessed the little churches here so far, and one and another is coming from the ranks of the enemy.

"The church in Columbia sets out under very favorable auspices. Every time I visit them, some additions are made.

"Last Sabbath, I preached in Saline Co. 30 miles above this. There may, eventually be a small church formed there. Had we ministers, many more churches might be collected in this state. Saline is the finest section of country I have ever seen. The land lies high and rolling; generally prairie, well watered, with timber sufficient for ordinary uses, and a great abundance of fine stone coal. The soil is the most fertile in the state, and a great portion of the land is unentered. To farmers, no better prospect could be held out. Every kind of produce will grow in abundance. If pious men of this occupation would come to this country, they would, in many cases, better their circumstances, and be a leaven to this people. Emigration to this state has been very great this fall, much beyond my most enlarged expectations. I am rejoiced to know that brother Chamberlin is about to return to this state. But are we to have no additions to our number this fall? Can not the Seminaries spare us any? Where, then, are the sons of the church that are to supply our wants? Are there none who say, "here are we, send us?" Let them know that those who are now in the field have had nothing to hear that the Lord did not enable them to sustain. There is a joy in this service, which more than compensates for all its labors."



*From the Rev. John S. Ball, Bonhomme township, near St. Louis, Mo. Dec. 9, 1828.*

Mr. Ball was appointed in June last, to labor in St. Louis Co. Mo. principally in Bonhomme and another neighborhood, about 18 miles distant. He has been a number of years in that state, is highly esteemed by his brethren, and is qualified by age and experience to judge correctly of the matters concerning which he treats in the communication now before us. The following remarks from his pen, we doubt not, will be read with interest by the friends of Home Mis-

A little before receiving your commission, I had been solicited by the people of these two neighborhoods, to preach to them stately. The following reasons induced me to accede to their propositions: I had heretofore lived in a Baptist neighborhood, and my labors had been chiefly as an itinerant preacher, under occasional commissions from the Board of Missions, acting under the authority of the General Assembly of the Presbyterian church. The experience, however, of four years in this service, had led me to believe that it was not the most profitable way of doing good in my ministerial capacity, in a country, situated as this is, in circumstance, which, if not peculiar to this country, are yet only common to new countries. Not but that itinerating is useful in its place, and sometimes unavoidably necessary for Missionaries upon their first entrance into a new country, and for the first gathering of churches; yet but secondary, in point of importance, after churches are formed. This, in my apprehension, accords with the practice of the Apostles; who, as soon as churches were formed, did see that they were supplied with elders or presbyters to preside over and take care of them. And my experience and observation in this new country, as far as it goes, evinces to me the wisdom of this measure. We have a number of little churches here destitute of any regular administration of the ordinances. They are composed of persons from different states in the Union; but even where they are Presbyterians, they are often found to be of different habits and ways of thinking, in many things, as to discipline and modes of worship. Some have been under better discipline than others; some have been better doctrinally taught than others; some have been accustomed to close or exclusive communion, and some to open communion. And many see not the propriety, and, of course, feel not the interest they should do, in some of those means of grace peculiar to this glorious era of revivals—each pertinaciously contending for their own way of thinking. It is easy to see from this, that a church, so soon as it is formed of such materials, if left without a pastor, head or guide, to unite its members, is liable immediately to fall into disputes and contentions, or to sink down into apathy and indiffer-

ence. And this, if I know any thing of the matter, is just the state of things here, more or less, in our vacant churches. Besides this, they are continually subject to the inroads of other sectarian preachers, who serve to aggravate these evils by their party zeal. And, in some instances, false doctrines are preached in the ever blessed name of Jesus Christ.—We have Arians, Unitarians or Socinians among us. The occasional good effects, then, of our itinerant preaching are almost lost in this general mass of evils. Not but that some of the preachers of other denominations are doing good, and are the happy instruments of turning some from darkness to light. I rejoice that this is the case; yea, and herein I will rejoice. But this is no reason why a greater good may not be done by a better order of things.

After giving a particular account of his labors and trials in the congregations where he stately labors, Mr. B. proceeds as follows:

I could wish I had something to relate that would cheer the hearts of the Ex. Com. Yet I remember that it is your benevolent design, like that of your Divine Lord and Master, not to call the righteous but sinners to repentance—to give the Gospel to those that are ready to perish. In this respect, poor Missouri presents an ample field for your active benevolence. Circumstances here, (speaking after the manner of men) are unfavorable to a speedy success of the Gospel. Our population are a mixed multitude; most of them of the poor, who come here to obtain a little land on easy terms, and to procure the necessaries of life for their families. These are so taken up with opening their little farms and building their cabins, that they must needs, as their language too often is, have themselves excused from attending to the greater concerns of their souls. While others, greedy speculators, with their plodding schemes, are laying up goods for many years. Our population, moreover, is very unsettled, moving from place to place. Profane swearing, Sabbath breaking, and intemperance, are but too prevalent. The people sometimes flock out on the Sabbath to hear the Gospel; particularly when a prophet from a strange country comes among them. They seem to come to see the man clothed in soft raiment, or the reed shaken with the wind. These appearances are flattering, and sometimes induce our young Missionaries to think better of us than we deserve; but when the momentary excitement is over, and a vain curiosity satisfied, they return again to their old habits of worldlimindedness. But I must say, that in those places where the Gospel is regularly preached, a visible alteration for the better, in the habits and morals of the people, takes place.—And, blessed be God, who does not leave himself without a witness of his power and mercy, that where the Gospel is preached in its purity, even in these times of darkness,

there are a few anxious souls among us, enquiring what they must do to be saved! and a few are added to the church. To the information afforded you by brothers Cochran and Durfee, from the north of the Missouri, and upper Mississippi, respecting our destitute churches and other places, I would only add, that in the south of St. Louis, there are two advantageous situations for Missionaries, where the wants of the people cry aloud for help. Mineaberton or Potosi, a flourishing little town, in the heart of a lead mining district, and thickly settled, with a little destitute church of ours, on Big River, not far distant. Here, I think a Missionary might be advantageously settled; and, in a short time, if not immediately, receive ample support. About 80 miles further south, on Apple creek, in Cape Gerardeau county, is another vacant church, of between 50 and 60 members, in a populous neighborhood, healthy, and the people able to support a pastor.

#### KENTUCKY.

*Revival in Bethesda church, Greenup Co. Ky.—From Rev. J. McDonald, our Missionary there, dated Dec. 18, 1828.*

The revival here made its first prominent appearance at a four-day's meeting, commenced on the 7th of last month; at which we were favored with the assistance of two brethren from the interior of this state. It was a solemn season. Sinners wept and trembled, while others prayed and rejoiced with trembling. Eleven were added to the church on examination at that time, and ten since; making in the whole, twenty-one. A greater part of the subjects of this revival, are young persons between the age of 13 and 20; tho' there are some exceptions of persons of influence, in middle age, and some even in the decline of life. Every member properly belonging to the Bible Class, has hopefully turned to the Lord. The good work still goes on, and we hope is spreading. In the other church (Burlington) Christians seem to be drawing nearer to God. Seven have been recently added to that church; five on examination, and two on certificate. Making the aggregate addition, in both churches, to be 28. To God, be all the glory.

#### OHIO.

We regret to learn that one of our Missionaries, Rev. A. Kingsbury, sent to Ohio in November last, was confined several weeks, on his arrival at Marietta, with a dangerous illness, from which he had but just recovered, the last of December. The three others, who were commissioned at the same time, [see *Home Miss.* p. 111,] are stationed as follows, and have entered on their labors with encouraging prospects of success; viz: Mr. Spaulding, in Athens and Alexander, Athens Co.—Mr. Fisk, at Amesville and vicinity,

in the same Co.—and Mr. Ransom, in Meigs Co.—Our last return from Mr. Spaulding, contains the following, under date of Dec. 23, 1828.

Thanks to your Society, and to the Great Head of the Church, for directing me to this interesting part of the vineyard. Instead of commencing anew, in some corner of the forest, as I had anticipated, I find before me a promising field, rich and ripe for the harvest. I arrived here on the evening of the 6th of October, and was very cordially received by a people who had long looked and prayed for a shepherd—a few of whom were assembled on the same evening, “where prayer is wont to be made.” On my first Sabbath, I preached from Acts, x, 29,—“Therefore, come I unto you,” &c. More attentive audiences, I have never seen in New England, than listen to the Gospel here; and I may add, there are comparatively few more intelligent.

My time is divided between this place and Alexander; one-fourth in the last named place, and three-fourths here. When I came here, the Sabbath School had been suspended for the winter. It has since been revived—numbers about 100 scholars, and is attended with increasing interest. But the principal interest awakened is in behalf of the Bible Class. The present number, 94, will probably be increased to more than 100. This, I cannot but regard, in connexion with the Sab. School, not only as a nursery for the church, but as a nursery for Heaven. The religious state of this people, is at present interesting. Some are awake, and are adopting the prayer of the Prophet, “O, Lord, revive thy work.” A few are inquiring the way to Heaven; and two have recently expressed a hope of having passed from death unto life. From these things, we cannot but hope that we see the dawn of a brighter day. O, sir, I often feel that a man here, with the piety of Brainerd, and the zeal of Martyn, might at once, thrust in his sickle and gather his arms full. Br. Pomeroy has recently told you of some of our desolations. Will you *speake* to the brethren in the Theol. Seminaries to “come over and help us?” We need *men*—such as get their eloquence from Heaven.

Rev. Thomas Cole, late of the Princeton Seminary, was sent to Ohio, in September last. The following, is from his last report, dated Huntington, Gallia Co. Dec. 16, 1828.

I arrived on the 14th September, and found the people of Raccoon and Huntington, anxiously awaiting my arrival, and was received by them with a cordial welcome.

My attention was drawn to this region, last spring, by the interesting reports of Messrs. Pomeroy and Bingham; and I have found from actual observation, that the deficiency in numbers of Presbyterian ministers, and the anxiety of the people to hear ministers of that denomination, were by no means exaggerated.

I preach stately, alternately in Raccoon and Huntington, and also, frequently at Wilkesville and Salem; which are about 8 and 10 miles from this place. They have a small church there of about 18 members, and have been without stated preaching ever since Mr. Gould left Gallipolis.

I have already distributed a considerable number of Tracts, which have been sought after with eagerness; and a set of bound vols. of Tracts, that I brought with me, are continually in circulation.

We have two Bible Classes; one of about 40 members, and the other 20. We have just made a beginning for two Sab. School Libraries, and intend, as soon as books can be procured, to establish two Sab. Schools. Our prospects in this respect, are good.

Several persons have, in a judgment of charity, passed from death unto life among us, during the last three months; and a considerable number more, are inquiring what they must do. We seldom meet without some token of good. Our prospects are on the whole, encouraging. From the commencement of my labors here, there has been an increase of attention and seriousness.

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*From Rev. Samuel Cleland, our Missionary in Stark Co. Ohio, dated Dec. 3, 1828.*

My labors have been equally divided between the two churches of Chippewa and Newnan's Creek. The latter has been organized some years—has enjoyed ministerial labors from a settled pastor, and from the Missionaries of the Board of Missions of the Gen. Assembly; and consists of about 80 members. The former was organized in the month of Aug. last; when 40 persons were united together in one church. Of this number, 26 were received on certificate and 14 on examination.

The organization of Chippewa was an interesting and solemn season to many. The Lord's Supper was administered; and from the appearances of feeling on the occasion, I have hoped that some decisive eternal consequences would be the result.

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#### REVIVAL IN WARREN, PENNSYLVANIA.

Our Missionary in Warren and Orwell, Bradford Co. Pa. has labored several years without any signal success. We are happy to publish the following, from his last report, dated Warren, Dec. 20, 1828.

In my communications heretofore, I have not been able to state that my labors were blessed. But I have to say that the Lord is indeed among us, in his converting and convincing influences. The attention to the things of religion made its appearance on thanksgiving day, about three weeks ago.

There appears to be a death-like stillness in the congregation, and many are awakened. I hold meetings now almost every day in one place and another—every day appears like a Sabbath. Several of the children in the School (I mean our Day School)

are awakened, and retire into the woods for prayer. One of my own children is a subject of the work. If you are a father, you know my feelings.

What will be the final issue of this state of things, I know not. The church have long been praying and hoping for such a day, and now thank God and take courage. They say to God, in prayer, stay, stay, O, Divine Spirit, and glorify thyself, in the salvation of this people, and take not thine everlasting flight from us.

The first person awakened, was awakened by his own wickedness. The last time the Sacrament of the Lord's Supper was administered, he mocked and derided the holy elements—was shocked at his own daring opposition—was brought to consideration, awakened; and is now rejoicing in the pardoning mercy of God. Indeed, it is wonderful, that God should have compassion upon such an one. The work is His, and not to men or means, but to His name be the glory.

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*From Rev. Joel Campbell, Bethany, Wayne Co. Pa. Dec. 30, 1828.*

There has been during the whole year a growing attention among my people to the means of grace.

At our last communion, a fortnight since, five were added to our church, on a profession of their faith.

The congregation during the year, have taken a lively interest in the benevolent operations of the day.

They have made me a life member of the Home Missionary and Tract Societies, and have done considerable more than this for both objects.

Our Sabbath School and Bible classes continue to flourish.

The people are making exertions to raise my whole support for this year, and I doubt not they will succeed.

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#### REVIVALS IN THE STATE OF NEW-YORK.

*Rev. W. Fisher, our Missionary in Meredith, Delaware Co. N. Y. writes under date of Dec. 30, 1828.*

We hope it may truly be said the Lord is among us by his spirit. The attention to meetings has been increasing every week, and has now become very great. In districts where we hardly thought the people in general would receive a religious visit, almost our first meetings have been crowded, and numbers would appear solemn and affected. Many are awakened and solemn. A few have appeared deeply convicted, and I hope the number is now increasing. A few have obtained hopes.

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*From Rev. W. Blain, Cold Spring, Putnam Co. N. Y. Dec. 17, 1828.*

The Lord is evidently and most graciously among us. A goodly number are attend-



ing most seriously to the concerns of their souls. Some are rejoicing in the hope of reconciliation with God. Meetings are frequent, full and, solemn. A Presbyterian church consisting of 8 members, was organised last week by a committee of the Presbytery. It was a very interesting and solemn occasion, and several appeared to be much affected, one of whom has since found comfort in God.

I think I perceive a very favorable change in the public mind, on the subject of intemperance, of profane swearing, and of Sabbath breaking. Our leading men are disposed to use their influence and their efforts for the suppression of the grosser vices.

Rev. Gardner K. Clark, our Missionary in Spencer Tioga Co. N. Y. in a letter to the Cor. Sec'y. of the "Western Agency," dated Nov. 17, 1828, gives the following interesting particulars of a revival there

During the summer past, there have been a few, especially females, who have earnestly prayed that the Lord would appear for this portion of his Zion. But, as a general thing, stupidity lamentably prevailed.

The churches of Danby and Condor, were at length consulted, and these churches in connexion with the church in this place, agreed in all their social meetings, to make it the burden of their prayers, that the Lord would visit these churches with a refreshing from his presence. A Union Conference for these churches was established adopting a plan similar to the one pursued in Connecticut. The first meeting was held in this place. Many felt constrained to confess their unfaithfulness; and there was evidently much feeling. Before the meeting closed, the spirit of God seemed to fill the place and several were constrained to cry out What shall we do to be saved? In about a week six or seven were hoping that they had passed from death to life. The work spread into several neighborhoods. Twenty seven or eight are now indulging the hope that they are born again.

The Rev. C. Hudson, writes to the same, as follows, dated Milan Village, Cayuga county, N. Y. Dec. 1. 1828.

"Our meetings are characterized for

their stillness, and I don't know but I may say, the converts for the clearness of their views. In other revivals with which I have been acquainted, I have never known instances of conversion more clear or satisfactory. We reckon something near 20 conversions at the present.

The Rev. E. Mason, our Missionary at Sheridan, Chataugue Co. N. Y. Nov. 20, 1828, to the same, reports a revival there, and says:

"Between 30 and 40, already hope they have passed from death unto life."

Rev. D. T. Wood, our agent in Maine, we are happy to learn, has met with very encouraging success in his efforts on behalf of the Maine Missionary Society, auxiliary to the A. H. M. S. His last return was dated Saco, Dec. 24, 1828. At that time, he had obtained in Portland and its vicinity, nearly \$1000, in cash and subscriptions, for that object.

"Better late than never."

From Rev G. Morgan, Johnstown, Montgomery Co. N. Y. to the Cor. Sec. Jan. 8, 1829.

The inclosed six dollars, is the beginning of a Monthly Concert collection for Home Missions. The collection was commenced under the solemn contemplation that our prayer, "Thy Kingdom come," could not be heard unless its truth was sealed with charity. It was remembered, that here, recently, sir William Johnson assembled the Indian Chiefs for council and war; that the first minister ordained by the Presbytery of Albany, was the present pastor; that this church was then the western and northern outpost of Zion; that, by Domestic Missions, churches were spread abroad to the north and south; that the movement westward, had been so rapid, we had lost sight of the line of march, and were left a remote point on the eastern side of the continent; that our sons and daughters had migrated beyond the means of grace, in numbers, equal to many churches; and, what a harvest this parent church might have reaped; what treasures laid up in Heaven, had the cause of Domestic Missions been as near our heart as it has been to His heart, who came from Heaven to save them that are lost!

Letters received at the Office of the A. H. M. S. from Dec. 15, 1828, to Jan. 15, 1829.

From B. B. Blossom, J. Wallace, Rev. I. McIlvaine, Rev. A. Darwin, Rev. S. Lamb, Rev. M. Parmele, W. Rockwell, Rev. S. Woodruff, Rev. J. Hunting, Rev. S. W. Brace, Rev. E. Gillett, D. D. Rev. J. Van Vechten, M. G. Youse, Esq. Rev. W. Blair, Rev. I. Purkis, Rev. D. Miller, J. Davidson, Rev. S. W. Whelpley, Rev. W. Mathews, Rev. N. Gould, Rev. D. L. Coe, Rev. M. Smith, Rev. I. Manly, Rev. O. Hill, Rev. S. L. Graham, 2, Rev. E. S. Ely, D. D. 2 Hon. M. Clarke, Rev. S. King, Rev. J. H. Johnston, Rev. R. H. Chapman, Rev. S. Clelland, Rev. A. P. Brown, Rev. C. Hudson, Rev. W. J. Wilcox, Session of Ch. Wales, N. Y. Rev. W. Williams, Rev. W. P. Kendrick, 2, Rev. E. Mead, Trustees of Jamestown, Chataugue Co. N. Y. Rev. B. F. Pratt, Rev. M. L. Farnsworth, Rev. S. White, Rev. Jos. Merrill, 2, Trustees of Sempronius, Rev. I. Eddy, Trustees of Brockport, Rev. M. P.

Squier, 3, Rev. W. Jones, Rev. D. Remington, Rev. J. S. Ball, B. Schneider, G. P. Tallmage, J. Hamilton, Rev. W. P. Cochran, Rev. T. Cole, Rev. J. Witherpoon, A. Hamilton, Rev. A. Brooks, Rev. D. S. Morse, Rev. C. R. Fisk, Rev. A. Neech, Rev. L. Johnson, Rev. J. Campbell, Rev. J. Spaulding, Rev. A. Francis, Rev. S. Bissell, Rev. J. McDonald, A. P. Cumings, Rev. H. Chamberlin, Rev. L. Nelson, J. L. Kimball, Rev. J. Crawford, Rev. E. P. Benedict, Rev. D. Sanford, Rev. U. Palmer, Rev. Wm. Fisher, Rev. D. Smith, C. Guernsey, Rev. D. Waldo, Rev. R. Smith, P. J. Gray, T. Howard, J. Danforth, C. Pearl, Rev. S. Peet, Rev. D. Beers, H. Perkins, L. Van Dyck, Jr. Rev. J. T. Hawes, Rev. H. Smith, Rev. W. Cox, Rev. L. G. Bingham, Rev. C. N. Ransom, Rev. P. Labagh, Rev. Geo. Bourne, C. M. Putnam, A. D. Smith, C. J. Satter, Rev. D. Gould, Rev. J. M. Ellis, H. Morgan, Rev. J. McDowell, D. D. Rev. W. K. Talbot, Rev. J. L. Belville, Rev. Leander Cobb, Rev. W. C. Rankin, Rev. E. D. Wells.

*Missionary appointments made by the Executive Committee of the A. H. M. S. between Dec. 15, 1828, and Jan. 15th 1829.\**

*Missionaries re-appointed.*

Rev. Justin Marsh, Minn, N. Y.  
Rev. Jos. Merrill, North Junius, N. Y.  
Rev. Isaac Eddy, Jamestown, N. Y.  
Rev. Geo. Taylor, Sempronius, N. Y.  
Rev. S. Peet, Euclid, Ohio.

*Missionaries not in Commission last year.*

Rev. ——— Martin, to labor in Alabama, under the direction of the Miss. Soc. of the Presb. of S. Alabama.  
Rev. ——— Dunham, do do  
Rev. Jos. P. Tyler, Long Island.  
Rev. Michael G. Osborn, to go to N. Carolina.  
Rev. Joseph Myers, Brockport, N. Y.

*The Treasurer of the American Home Missionary Society, acknowledges the Receipt of the following sums, from Dec. 15th, 1828, to Jan. 15th, 1829.*

Bethany, Pa. "A Friend," per Rev. J. Campbell,	1 00
Bridgchampton, N. Y. Th. coll. per Rev. A. Francis,	8 00
Brooklyn, N. Y. Mon. Con. coll. per A. Van Sinderen,	55 00
Cambridge, N. Y. by S. Rust, Treas. of the Miss. Assoc. of the 1st United Presb. Cong. Aux. to the A. H. M. S. from Aaron Crosby,	1 00
John Palmer,	1 00
Ira Parmelee,	1 00
G. W. Germain,	1 00
Dr. Watson Sumner,	1 00
Th. coll.	4 75
G. Wendell, Life Mem.	
2d pay.	10 00—19 75
Canton, Ct. Th. coll. per Rev. J. Burt,	17 62
Catskill, N. Y. Th. coll. per Rev. Dr. Porter,	33 35
Do Lad. Sew. Soc. do	15 00
Chittenango, N. Y. Th. coll. per Rev. D. A. Sherman,	6 68
Dalton Ms. Cont. by Ladies and Gent. per Rev. T. Weston,	15 85
East Windsor, Ct. Th. coll. per Rev. S. W. Whelpley,	19 00
Erie Co. N. Y. a benev. female, per Rev. G. Crawford,	8 00
Fairfield, N. Y. A. P. Cumings,	2 00
Farmington, O. Rev. E. Bouton,	3 00
Goshen, N. Y. Th. coll. per Rev. Dr. Fisk,	16 00
Hamilton, N. Y. Th. coll. 2d Cong. per Rev. Mr. Field,	3 70
Herkimer Co. N. Y. Th. offering of 2 benev. females, to constitute Rev. H. Hotchkiss Life Mem. per A. P. Cumings,	30 00
Hopewell, Orange Co. N. Y. Th. coll. in Presb. Ch. per Rev. H. M. Koontz,	16 12
Hudson, N. Y. Th. coll. per W. Rockwell,	16 00
Hunter, N. Y. Th. coll. per Rev. C. Durfy,	10 05
Indiana Miss. Soc. paid Rev. J. H. Johnston,	48 00
Jamaica, N. Y. Eliphalet Wickes, ann. don.	50 00
Johnstown, N. Y. Mon. Con. coll. per Rev. G. Morgan,	6 00
Kingston, N. J. Th. coll. per Rev. D. Com- fort,	5 00
Le Raysville, Pa. Mon. Con. coll. per Rev. L. Johnson,	5 00
Lisbon, Newent Soc. Ct. Legacy of the late Susanna Bishop, per Rev. Levi Nelson,	20 00
Madison, Ind. Mon. Con. coll. per Rev. J. H. Johnston,	27 00
Manchester, Vt. Joel Pratt, Jun.	5 00
Marlborough, N. Y. Th. coll. per Rev. Mr. Walton,	9 00
Newark, N. J. Mon. Con. coll. per Rev. P. C. Hay,	78 75
New Hempstead, N. Y. Th. coll. per J. Van Houten,	9 13
New Jersey, "A Friend," per Ed. N. Y. Ob- server,	2 00
New-York, Blescker-st. Ch. Assoc. per Tr. viz. Joseph Brewster, Life Director,	200 00
Knowles Taylor, to const.	
H. H. Taylor Life Mem.	40 00
Do J. B. Taylor, do	30 00
Do K. Taylor, Jr. do	30 00
Darwin F. Rockwell,	10 00
A. S. Norwood,	10 00
N. Peck,	2 00
S. Jupiter,	1 46—323 48

New-York, Cedar-st. Ch. Mon. Con. coll. per C. Beers.	15 65
"A Friend," per J. L.	1 00
Princeton, Mass Th. coll. per Rev. A. Phillips,	16 00
Princeton, N. J. Rev. Prof. J. M'Lean,	5 00
Robert Voorhees, Esq. Life Mem.	30 00
John Van Doren,	3 00
Rev. G. S. Woodhull,	2 00
Mrs. S. Hamilton,	1 00
Miss Anne Auten,	1 00—42 00
Shelter Island, N. Y. Th. coll. per Rev. J. Hunting,	3 50
Skeneateles, N. Y. do per Rev. S. W. Brace,	12 19
Southold, N. Y. Mon. Con. coll. per Rev. J. Hunting,	1 50
South Salem, N. Y. Th. coll. per Mr. Mead,	26 25
Springfield, N. J. Th. coll. per Rev. Mr. Gray,	7 00
Do do Mon. Con. coll. do	5 50
Upper Greenburgh, N. Y. Fem. Aux. per Rev. D. Remington,	28 87
Do do Th. coll. do	3 00
Do do Mon. Con. coll. do	4 25
Westfield, N. J. Th. coll. per Rev. Mr. Holt,	2 50
West Greenwich, Ct. Coll. per Rev. A. Jud- son,	30 07
Subscriptions to the "Home Missionary,"	40 00
Total,	\$1123 75

KNOWLES TAYLOR, Treasurer.

*The following sums are acknowledged as received by Rev. M. P. Squier, Agent of the A. H. M. S. in the Western part of New-York, previous to Jan. 1, 1829.*

Auburn, Thanksgiv. coll.	40 25
Brighton, do do	14 58
Canandaigua, Ladies' Aux.	23 00
Thaddeus Chapin,	20 00
J. Greig,	10 00
N. Howell,	10 00
I. Chapin,	10 00
J. Parrish,	5 00
Wm. Antis,	5 00
Mr. Forbes,	1 00
Mr. Pitts,	1 00
Mr. Barlow,	1 00
Mr. Austin,	1 00
Thanksgiv. coll.	23 00—110 00
Castleton, Thanksgiv. coll.	5 00
Jamestown, Mon. Con. and collection,	11 00
Lakeville, (Geneseo,) Thanksgiv. coll.	3 06
Livonia, do do	16 00
Marcellus, Ladies' Char. Soc.	6 25
Th. coll.	9 12 1-2—15 37
Middlebury, Mon. Con. and Th. coll.	12 09
Moscow, Thanksgiv. coll.	7 00
Ogden, Ladies' Aux.	0 88
Gent. do	7 50—8 38
Rochester, Dr. Bigelow,	1 00
H. Lyon,	10 00
R. M. Dalzell,	2 00
E. Peck,	25 00
Mr. Herron,	2 00
Ladies' Aux.	41 75—81 75
Sempronius, Thanksgiv. coll.	9 11
Victor, Gent. Aux.	8 50
Ladies' do	3 12
Th. coll.	3 54—15 16

Total, \$348 65

THE  
**AMERICAN PASTOR'S JOURNAL**

OR

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS AND STRIKING FACTS,  
FURNISHED CHIEFLY BY CLERGYMEN.

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RECOLLECTIONS OF A PASTOR.

Most of the young men who have left our country as Christian Missionaries to the heathen, were distinguished while at home for their zeal and success in doing good. This remark is specially applicable to the late Messrs. Fisk and Parsons, of the Palestine Mission. It is believed that few ministers do as much, in the course of a protracted life for Home Missions and for the salvation of souls, as did these holy brethren during their preparation for a foreign service. They not only worked hard themselves, but through their zeal excited others to greater and more effective labors.

"Brother, —" said Mr. Parsons to me, "if you will go to N. — and preach there, the few weeks of leisure you have in prospect, I think that great good may be done. I would go myself, but cannot," "I will do it," was my reply, "if you will pray for me that my ministrations there may be accompanied with a blessing." To this proposition Mr. Parsons cheerfully acceded, and during the interval which elapsed, more than once adverted to my engagement with great interest. The time for going arrived, and nearly the last words which this beloved brother said to me, were "I expect to hear of a revival of religion in N.

To say nothing of the prayers of such men as Parsons, which are doubtless prevalent with God, there is an inspiring power in the sentiments they express. When I took my departure for N. I expected to witness a work of God there, and in the exercise of this confidence, I endeavoured to lift up my heart to Heaven in concert with my beloved friend.

N. was a country town, inhabited by an industrious and sensible, though somewhat sparse population. The people had formerly been united in their views of religion, and composed but one congregation. Of late, however, the face of things was changed. Instead of one denomination of christians, there were three rival communions and two houses of worship. One of the intruding sects, as they were considered, had become strong and flourishing; and

thought of nothing less than possessing the whole land. Their movements were decidedly aggressive, and had been almost invariably crowned with success. The consequence was, that the Presbyterians, who were too much disposed to regard the country as their own by the right of possession were *forced*, as they imagined, into the attitude of defence. The controversy was the more unhappy and inexcusable, because it was a war between christian brethren; the denomination by which the Presbyterians were most vexatiously pressed, being one which I shall not name, but which has ever appeared to me to differ from us by no very essential grounds of controversy.

I had come to N. with the hope of seeing a revival of religion among a people who had been, for some time, destitute of the stated ministrations of the word. But a very little intercourse with the people showed me that *their* expectations were of a different kind. They were looking to see war, at least to the discomfiteure of the enemies of Presbyterianism. Alas, to how many orthodox professors, it might be said, even while they think themselves only zealous for the faith once delivered to the saints, "Ye know not what manner of spirit ye are of." A very few days sufficed to convince me, that the leading christians at N. not excepting even the elders of the church, were liable to this rebuke. They were told with affectionate plainness and solemnity, that such appeared to be their situation. — "But what," it was asked, "would you advise us to do? We are assailed by a sect which gives no quarter, and threatens to annihilate us. You must perceive that we act entirely on the defensive." "Very true," was the reply, and it is to be hoped, you are right in your views of the subject in controversy; but you are nevertheless in a fighting attitude, and yielding to a bitter spirit of contention." All this was admitted, and they also confessed that these disputes had very sensibly grieved away the Holy Spirit. But still there seemed mountains in the way of retracing their steps. "If we cease," they said, "to defend our principles in the way of con-



troversy, we shall certainly be borne down by our rivals. Should even a revival of religion be the result of your ministrations among us, you will have to leave us in the midst of it, and all the converts, or most of them, will be turned to another communion." "Suppose they should be?" I replied, "is it not better that these souls be rescued from the ways of death and become united with a christian sect, who do not differ in essential doctrines from you, than to remain as they are? Besides, there is a providence which watches over the interests of the church. He who shall send down among you the saving influences of the Spirit, if we are right in our views, will preserve to this church, the persons, who shall be saved through the instrumentality of your prayers and christian endeavors."

Such was the substance of my conversation with several of the most active members of the church. Through the blessing of God, it had a surprising effect upon their measures. All consented to let controversy alone, and look up to God for the Holy Spirit to operate in the hearts of the people. Sabbath came, and the little country Meeting house, in which we assembled, was tolerably filled. The attention of the hearers also seemed to be gained. The next six days was filled up with visiting the people, and directing the thoughts and desires of christians to a revival of religion. The next sabbath brought almost the whole parish together; and a divine influence was evidently beginning to be experienced. A work of mercy had indeed commenced, which continued to extend, without noise or confusion, during the succeeding four weeks. Then came the trial which had been anticipated. It was impossible for me to remain, and they could not be certain of regular supplies for their pulpit. I can never forget the scene, when the old and the young came around me and besought me with tears, if it were possible, to prolong my visit. I could only commend them to the Great Shepherd of the sheep, and repeat the advice, that they would let alone contention, and prayerfully commit the interests of the little church to him, who had sent them the earnest of a greater blessing. They followed the counsel given them, with care and exactness. A spirit of prayer prevailed, and the gracious visitation was prolonged through several months. In the mean time it had the appearance of embracing also the rival denomina-

tion in the midst of them. As nothing was said either publicly or in private on subjects of controversy, numbers of that communion came to the weekly lectures and heard with acknowledged interest. The most friendly invitations were soon addressed to the preacher to visit their families, and even to attend their meetings. But in the midst of this cessation of hostilities, their pastor returned after a short absence, and thinking the time a favorable one, renewed his attacks on the Presbyterians. The particulars of the war, on his part, I am not able to relate.

But the little church were enabled to maintain the stand which they had taken. They abstained from controversy, and looked up to Him who was able to protect his people. Several months after my painful separation from them, I had the privilege of visiting N. a second time, and learned that the hopeful subjects of the revival, who had come forward and connected themselves with the church, were fifty; while the rival denomination, was not known to have gained a single proselite; and but one subject of the work had become connected with them by a profession of her faith. What was still more remarkable, they had been, as a church, passed by in this dispensation of mercy; and that, notwithstanding the two congregations were completely interspersed throughout the town, and worshipped alternately in the two meeting houses. One result of this revival was a settlement of a worthy pastor over the Presbyterian church at N. under whose ministrations they continued to be blessed with the gracious effusions of the Holy Spirit.

It is certainly hazardous inferring general conclusions from individual premises. But the six weeks service at N. in connexion with the interesting circumstances and results that have been mentioned, impressed my mind in no common degree with some practical truths.

1. It confirmed my faith in the prevalence of united prayer, especially for the spiritual interests of the church. The impression is irresistible, that the prayers of the beloved Parsons, were inseparably connected with the revival at N.

2. It gave me increased confidence in the watchfulness of Providence over the course of truth and righteousness. Christians have only to do their duty, and look upward to God, and he will provide for them and protect them, and

carry headlong all the devices of men against his people.

3. It impressed my mind with the sinfulness of wrathful and sectarian warfare, especially among christians who are separated from each other by any thing short of an essential difference in religious opinions. I can never seriously doubt that one object of the revival at N. was to make it manifest, that the Holy Spirit abhors strife among brethren. My belief, in this case would not lead me to decide respecting the points in dispute between the rival denominations at N. on the ground, that the special providence of God was exercised towards one of them, and not the other. "To the law and to the testimony," for the decision of such matters. But it is evident, that the spirit of child-like submission and confidence, in the favored denomination, was pleasing to God. Were it more generally cultivated, there is little reason to doubt, that revivals of religion would be more frequent and powerful, while disgraceful contentions would be less numerous among the disciples of Jesus Christ.

4. Were all the ministers of the Gospel like the beloved Parsons,—did their treatment and encouragement of each other uniformly resemble his conduct on this occasion, the consequences would be delightful. It is not easy for me to describe the pleasing impression which it left upon my own mind. The confidence which his promised remembrance of my labors inspired, at the time, was next to what I experience in approaching the inexhaustible source of all good; while the recollection of it even now comes over me, like what I imagine must be the music of heaven. How pleasant it is for brethren to dwell together in unity; how blessed to aid and encourage each other, in all their conflicts with sin and in all their labors of love.

VERUS.

"DO THE SOULS OF BELIEVERS SLEEP  
WITH THEIR BODIES."

[Furnished by a Clergyman.]

Mrs. E. J. was the wife of a pious and respectable farmer in ——— county, N Jersey. At my settlement and first acquaintance in the congregation of which they were professing members, she was under the dismal gloom of a fixed melancholy; which, with various degrees of mental alienation and distraction, had constantly afflicted her for six or seven years previous.—She occasionally attended my ministry,

but with no apparent benefit. At length, while reading a discourse from the volumes of President Davies, which I had lent her, she felt a sudden shock; which, for about one hour, left her in joy unspeakable. The cloud, however returned, and remained until a discourse heard from John xi, 25, 26, preached by a young licentiate, was the means of her perfect restoration to reason and to spiritual peace. This was about the spring of 1812. The death of her husband, within a few years after that period, left her in a widowhood, rendered, by circumstances, unusually trying to faith and patience. In that state, however, her spirit remained unbroken, and during the remainder of life, she experienced no return of her mental disease. At length the infirmities of advancing age commenced their ravages, and in a few months settled in a confirmed disorder, which resisted the force of remedies, and warned her friends of her approaching change. About five days before her death, I found her in a state of feeling, as unexpected as it was distressing. The Lord was pleased, at that final stage of her pilgrimage, to leave her for three days "in darkness, in the deeps" of despondence. After much conversation, without apparent benefit, I left her with prayer, and with these words, which expressed my full conviction: "The Lord will appear before you depart. He does not leave his children to die in despair. Take courage and plead the promises. He will come" Two days or three elapsed, when I was summoned, at the dawn of a lovely Sabbath, in the month of June, to "see how a Christian could die."—I took my horse and hastened to the spot where the Great King was displaying a triumph worthy of his grace. His handmaid had been many hours rejoicing. Death was very near. A low whisper, was her utmost effort. I approached her bed and asked: "How does the blood of Christ appear to you now?" "O, sweet—sweet. He can deliver me from all sorrow, and all trouble of every kind." "Does death appear terrible?" "No, not at all."—"Have you no terror at the thought of meeting the Holy God in judgment?" "None. I never so much desired to see any thing. I long to see Him."—"What," continued I, "do you now think of your own righteousness?" "It is nothing," she whispered with emphasis. "All my righteousness are filthy rags. *Christ is all, and in all.*"—"Are you in perfect charity with all

mankind?" "Yes." "You wish and pray that all might come to Christ and be saved?" "Yes." "Do you think it hard that your last years have been so dark and afflicted?" "No. I deserved it all." "But does it give you no regret to look back upon the last few years, and to think how much you have suffered?" "No. Heaven will be the sweeter for all that I have suffered." Upon hearing this clear testimony of her spiritual state, and having thus a most lively example of the power of Divine grace, and of the soul's superiority (in Immanuel's hands) to the rudest shock of nature, I thought to catch a hint from the lips of a dying believer, upon a question which is, indeed, fully settled in the New Testament; but which, nevertheless, has been called into debate and darkened by the intermeddling of materialism and vain philosophy.—"Some," said I, "have preached and written, to prove that the souls of believers sleep with their bodies till the resurrection day. What do you think of that sentiment?" "The Lord," she replied, "will have all things right."—I felt edified, reproved, comforted, by a reply so worthy of an implicit faith in God her Redeemer. I need not add, that such a testimony, from a plain mind, refined only by grace, and hardly taught in any school but that of Christ, at the close of a long and well spent life, and after years of solitary widowhood, which left no resources of consolation but those of religion, greatly strengthened my faith, and confirmed my resolution to go forward and urge the claims of *such a Gospel* with new ardor upon all around me. The afternoon of that Sabbath saw her spirit softly released and on her way to meet Him, whom her soul had loved so long, unseen.

#### CHILDREN ALARMED BY THE WICKEDNESS OF THEIR FATHERS.

[From the Report of a Missionary in Ohio.]

In some places in this vicinity, more than usual attention is manifested to the ordinances of the gospel. This is true of B.—, an adjoining town.—So vicious have been the fathers, that a number of their children have taken the alarm and met together on the sabbath, when they had none to lead in prayer, and have spent their time in sacred music and in reading religious books. They have even gone further, have raised a considerable sum to sup-

port the preaching of the word, and have established a flourishing Sabbath School! That God should thus cause the wrath of man to praise him is *marvellous in our eyes*.

Quero. Are not some of those the children of *pious mothers*? Else how may we account for these singular facts?

#### THE DANGER OF GRIEVING THE HOLY SPIRIT.

[Furnished by a Clergyman in N. Carolina.]

I called, about six months ago, to see a sick man supposed to be far gone in the consumption. He was considerably advanced in life. I conversed with him freely on the subject of religion. He stated that at the age of eighteen or twenty, he had serious thoughts of religion, was under very deep conviction, and made considerable progress in external reformation and scriptural knowledge. But soon he yielded to the influence of gay companions, lost his serious impressions, and went back to the world. "From that time to the present," said he, "I have had no thought or anxiety or fear about religion. I have now not the slightest fear of death." He continued in this state for several weeks—swearing profanely, and even ridiculing religion, when visited by his wicked associates. He rejected the Bible; sometimes denied a future state of existence altogether; and at others, maintained the doctrine of universal salvation. It was evident, that he had no settled creed.—I visited him often, and convinced his judgement; but his heart was unmoved, until—I fear, it was too late. A few hours before he died, he sent for me to pray for him. I asked him if he dreaded death? "Yes," said he I dread it—I am afraid to die." I asked him if he believed in the divinity of the Bible? "Yes," he replied promptly. But did you not once denounce and ridicule it? "Yes but whatever I may have *pretended* to believe.—I always believed in the Bible, and I believe in it still."—He occasionally prayed for mercy; but seemed to have no proper sense of sin, or sorrow for having sinned. He professed to feel his need of an interest in the merit of Christ, but manifested no hope of his favor. A few moments before he expired, he said, "I am going! and unless I get rid of my sins, I shall stand a very bad chance." Thus he wasted away, and gave up the ghost, and where is he?—



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....*Mark, xvi. 15.*  
How shall they PREACH except they be SENT?...*Rom. x. 15.*

VOL. I.

MARCH 1, 1829.

NO. 11.

## AN ADDRESS,

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

{Furnished by the Rev. Daniel Temple,\* Missionary at Malta, in the Mediterranean, under the care of the American Board of Commissioners for Foreign Missions.}

### BELOVED CHRISTIAN BRETHREN,

The signs of the times, in which it is our privilege to live, seem to say to the whole Christian Church, "Behold, the Bridegroom cometh; go ye forth to meet him!" The night has, indeed, been long, and dark and dreary; but the night seems now to be far spent. The shadows are passing away. A welcome voice salutes us and says, "the morning cometh!" A part of the church has heard this welcome voice, and is lifting up her head with joy, feeling that the coming of the Lord draweth nigh.

Infidelity may sneeringly ask, where is the promise of his coming? but surely she cannot say, with any appearance of reason, that "all things continue as they were from the beginning of the creation;" for it must be obvious to all intelligent persons that the Lord has begun a work in our times, which must, if not arrested in its progress, give a new moral aspect to this whole world. In this great work he demands the efficient co-operation of his *whole church on earth.*

He has set his King on his Holy Hill of Zion, and has said, "ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." This promise was given three thousand years ago, and will, in its due time, be fulfilled. The great work is before Him, and He will not fail nor be discouraged till he has set judgment in the earth, and the isles shall wait for his law. He hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back?

It is not for us to know the times or the seasons, which the Father hath put in his own power; but it is important that we should remember the words which were spoken by the Lord, while he was yet with his disciples, "*Your time is always ready!*" It is always our time to watch, and labor, and pray, and not faint. There are seasons, however, when the providence of God seems to demand that these duties should receive the most prompt and diligent attention; and at the present time there is more, perhaps, to encourage the performance of them, than at any period since the Apostolic age. Of the Saints who lived before the

\* Mr. Temple is now in this country, in the service of the Board, with the expectation of returning, after a season, to the field of his useful labors in a foreign land.

advent of our Lord, it is said, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them." They saw the fulfilment of these promises in the distance of future ages; but at present there are a thousand signs, both in Christian and in unevangelized countries, which indicate that the fulfilment of them is nigh, even at the doors.

As we have lived to see some of the ancient predictions fulfilled, and others fast travelling on towards their accomplishment, ought we not, as the disciples of our Lord, to stir up ourselves and our brethren to take hold of those promises which were written to encourage our labors and prayers for the conversion of our countrymen, and the conversion of the world? God has given us exceedingly great and precious promises, in these respects, for the purpose of inspiring our hopes. And can the church sleep with such promises in her hands? It was not so with Daniel in Babylon. When he had learned from the prophetic books that the time of the promise was drawing nigh, that the desolations of Jerusalem should have an end, he immediately set his face unto the Lord, to seek Him by prayer and supplications, with fasting, and sackcloth and ashes. And should not the Church of our times imitate the example of this eminently holy man, when she sees so many indications that the time to favor Zion is come, and that we shall soon see greater things than these?

No age, like the present, has yet passed over the world, so full of wonderful indications that its redemption draws nigh. The Lord has uttered his voice, and that a mighty voice, and the idols and the worshippers of graven images are beginning to be confounded. He has begun to consume the ancient systems of error and delusion by the Spirit of his mouth and by the brightness of his coming. He has looked upon the darkness that covers the earth, and the gross darkness that is upon the people, and his command is gone forth, as at the beginning,—**"LET THERE BE LIGHT,"** and the light begins to shine.

If the morning stars sang together, and all the sons of God shouted for joy, when the foundations of this earth were laid, should not all the sons of God shout for joy now, when they behold the foundations of the new heavens and the new earth laid in the isles of the sea, and in those portions of the globe, where, till recently, a moral chaos reigned? And while the angel is flying through the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth, is there a son or a daughter of the church, who will not importunately cry, "Save now, I beseech thee, O, Lord. O, Lord, I beseech thee, send now prosperity?"

He that sitteth on the throne has said, "*Behold, I make all things new,*" and the whole course of His providence proclaims with a loud voice, that these words are *faithful and true!* Reposing with affectionate confidence in these true and faithful words, your fellow-servants, the Missionaries and messengers of the

churches, have gone forth within our own borders and to foreign lands, preaching the unsearchable riches of Christ. As they go, they would often affectionately and earnestly address to you the language of the greatest of Christian Missionaries, "Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you." It is a refreshment to them to believe that you have good remembrance of them in your prayers, often making request for them with joy, for it is only through your prayers and the supply of the Spirit of Jesus Christ, that they dare to hope that the Gospel will turn to the salvation of those to whom they preach it. They rejoice, therefore, to know that from one Sabbath to another, and from one new moon to another, or on the first Monday in each month, they are particularly remembered in the prayers of their brethren. At these deeply interesting seasons their hopes are revived, while they unite in Spirit with all in every place, who call on the name of Jesus Christ our Lord, both theirs and ours; and they would charge themselves and intreat their brethren, "for Zion's sake, not to hold their peace, and for Jerusalem's sake, not to rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

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## American Home Missionary Society.

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### CORRESPONDENCE.

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#### MISSIONARIES WANTED AT THE SOUTH.

##### ANOTHER APPEAL FROM NORTH CAROLINA.

In our last, we published extracts of two letters from the Rev. S. L. Graham, exhibiting the need of more laborers in a large portion of N. Carolina, [see page 164.] We add the following, which has since been received.

*From the Rev. J. G. Hamner, Fayetteville,  
N C. Jan. 6, 1829, to the Cor. Secretary.*

The last three or four weeks, I have spent in the prosecution of an agency for the Presbytery, endeavoring to collect monies to complete our engagement to the Seminary at Princeton, in founding the Southern Professorship. My heart bleeds at the recollection of the wastes over which my eyes have wandered. If you take the map of this state and draw a line across it through this place, to the boundary line which separates us from Va. and S. C. in all this vast tract of country, you will not find more than six or seven clergymen of the Presbyterian church, and *very few* of other denominations. Of these six or seven, there is not more than one or two active and efficient men. Yet the people, in many places, are eager to hear the Word preached:—Many of them followed me as far as they well could. Several old churches are sinking into annihilation, which might be re-

trieved were proper men placed over them. I entreat your aid for a people, to whom I have frequently preached, and in whom I am deeply interested. They are chiefly emigrants from Scotland, and their descendants. While absent from home, I spent a Sabbath with them, and administered the ordinance of the Lord's Supper to about 150 members of the church. The congregation are in the county of Bladen, on the south side of the Cape Fear river, about ten miles distant on the *Brown Marsh*; and are as numerous as from six to eight hundred. There are five elders of the church, most of them aged and infirm. All their feelings and prejudices are in favor of Presbyterianism. They have just put them up a very comfortable house of worship, and are exceedingly anxious to get a preacher. They would raise, I judge, at least 300 dollars for the support of some brother who should please them. They must have one of easy and affable manners and habits, with zeal, and knowledge, and firmness. Such a man might do great good among them.

Lying to the south of these people, is another settlement on the *White Marsh*, about eight or ten miles distant; where, from the representations given me, another church might be organized, and a good congregation gathered. In these places, there



is a most inviting field of usefulness to a man of the proper temper and qualifications. All through this section of the state, the people are remarkably plain and simple in their manners and habits; and may be made a useful and efficient body of Christians through the blessing of the Great Head of the church, upon faithful and active efforts for His glory and the salvation of souls.

If you can spare a preacher to come and live and labor with these people, I have no doubt but he will be happy and useful; and, after a short time, none of the burden of the support for him would fall on the hands of your Society. Though the section of country is low, yet it may be called healthy.—It is entirely off from the river. The name of "*Marsh*," need not frighten any one.—I hope you will remember this interesting field, to supply it soon with a suitable man.

#### GEORGIA.

*From a Correspondent in Louisville, Jefferson Co. Ga. Jan. 1, 1829.*

A Presbyterian church was organized in this place in 1823, by Mr. Chamberlin, of Vt. There were but two male members beside myself, and about one dozen female members. I am, at present, the only male member, the others having removed. It is seldom we have Presbyterian preaching.

You are probably not unacquainted with the religious history of Georgia, during the past year. There have been extensive revivals, and thousands have been added to the Baptist and Methodist churches. Additions have likewise been made to the few Presbyterian churches that are scattered through the country. But there is a great lack of preachers. The ranks of other denominations are more easily filled. But one thing seems certain: There needs only an increase of faithful and intelligent ministers in this region, of the Presbyterian denomination, in order for that denomination to prosper. And so sure am I that the pros-

perity of that church would contribute very much to the welfare of the community, both temporal and spiritual, that I feel anxious that laborers should be sent to occupy so extensive a field, already white for harvest.

#### VIRGINIA.

*From the Rev. William J. Armstrong, Cor. Sec. of the Union Aux. Miss. Society, Va. dated Richmond, Jan. 27, 1829, to the Cor. Secretary.*

The whole country between the head of tide water and the ocean in this state, is, so far as Presbyterian ministrations are concerned, a destitute region. Hitherto, we have been able to do very little for its cultivation, nor has there been much encouragement to bestow labor upon it. Now the scene is changing. The field appears to be fast ripening for the harvest, and we are making arrangements as fast and as far as we can, to enter in and occupy it. In this work we need, and we earnestly desire the co-operation of the friends of Home Missions in our land, and especially of the Am. H. Miss. Society. It is a wide region, with a population of nearly four hundred thousand souls, containing, in some parts, many excellent men of the Baptist and Methodist denominations; but, in others, overrun with ignorance, error, and unrestrained sin. Let us have a remembrance in your prayers.—We feel indebted to the A. H. M. S. for their agency in sending among us, so valuable a man as Mr. S. appears to be. And we shall take care to give to the Parent Society, from time to time, such information respecting our situation and prospects, as to evince that we highly prize our connection with that institution, and desire their parental sympathy and aid. We can support any number of men of the right stamp. But men who are not prompt, ardent and devoted, cannot labor to any good purpose in this state.

### REPORTS OF MISSIONARIES AND AGENTS.

#### MISSOURI.

*From a member of the Presbytery of Missouri, Jan. 10, 1829.—Mr. Chamberlin's Mission.*

As an inhabitant of the state, and a member of the Presbytery of Missouri, I feel impelled to offer to your liberal Board, my sincere and hearty thanks, for the seasonable aid afforded us, in the Mission of the Rev. Mr. Chamberlin. So soon as he communicated to me the nature and object of his commission, [see Home Miss. No. 10, page 167,] I felt encouraged to hope that some success would attend his efforts in organizing Auxiliary Associations; and that, even should he not succeed in that particular object, to the extent desired, important

advantages would result from his labors, in impressing on the minds and hearts, of the little discouraged and listless flocks, scattered throughout this extensive wilderness, a lively sense of their exposed, needy, and perishing state, in directing their attention to your truly munificent Society, as the means, under God, of affording them the assistance they so urgently need—in inducing them to apply for those blessings, which past experience warrants us in saying, you are more ready to grant, than we are to solicit; and, in opening up to your active and enterprising Society, new channels of information, in regard to the situation, circumstances and wants of the churches, in this remote and uncultivated, but exceedingly interesting and important portion

of our beloved republic. I shall cheerfully, and thankfully embrace every opportunity of furthering those objects, to the best of my ability.

#### ILLINOIS.

*From Rev. J. G. Bergen, Springfield, Sangamon, Co. Illinois, Dec. 23, 1828.*

Our readers will recollect that Mr. B. late pastor of the church in Bottle Hill, N. J. was appointed in Sept. last, to go to Illinois. The following is from his first report, but lately received:

#### BLESSINGS ATTENDING HIS JOURNEY.

With mingled emotions, which cannot be told, I now address you, at the distance of a thousand miles from you—from the scenes of my former beloved labors, and the centre of the great benevolent operations, which, I trust in God, are destined to lay broad and deep, the foundations of the Kingdom of our dear Redeemer. Our journey has been prosperous. From its commencement to its end, we have had reason only, and daily, to sing of new mercies and new deliverances. We were not detained on any of our travelling days, (and these were not less than forty,) more than an hour or two, by sickness, rain, roads, rivers, or any other impediment. The God of Abraham preserved us from perils by day and by night—over mountains, and glades, and fords—through forests and glens—(and many rivers we passed dry-shod,)—through dangers seen and unseen, by us, he has been our light and shield. We, that is, Mrs. B. and our five children, left the place of our late beloved abode and set out from our friend's house on the 22d of September, amid, at least, a hundred of our former parishioners, to whom, after having offered up prayer to God, and administered baptism to two of their infants, we bade an affectionate farewell in the Lord.

#### ENCOURAGEMENTS.

We arrived at Rock, Spring, St. Clair Co. Ill. my brother's house, Nov. 1st, and found a letter from Rev. Mr. Ellis, pointing me to Springfield, Sangamon Co. the very place to which my eye was directed, in the providence of God, before leaving New Jersey. The first Sabbath of this month, I preached in the hall of the Baptist Theological Seminary at Rock Spring. The next day I visited Belville, where the Governor of the state lives, the Hon. Ninian Edwards, to whom I had a letter of introduction, and who received me with all the courtesy of a gentleman, and with sufficient expressions of desire and approbation of the important objects for which I am here, to promote the interests of knowledge and piety, for the glory of God, and the salvation of man. I preached in the town, and spent the night in the family of ———; who, with his wife, is a member of the Presbyterian church. They both appear to take a very lively interest in the Redeemer's Kingdom.

The next morning, we set out for Jacksonville, about 100 miles, where we arrived on Saturday evening, and met a most cordial reception in the family of brother Ellis.—Here we took sweet counsel together, and our families and hearts were mutually cheered, and comforted and sustained.—Having spent the Sabbath with him, and preached twice to solemn assemblies, among whom the inquiry is made by a few, "what shall we do to be saved?" accompanied by Mr. Ellis, I set out for Springfield, where I preached in the evening, and having made arrangements to obtain a house in the town, I rode about thirty miles to my family on Jersey Prairie.

#### TRIALS.

And here, new, painful and trying scenes awaited me. One of our children, I found sick of the fever. The same night, I was taken very sick myself, which, however, lasted but two or three days, and did not prevent me from preaching on the Sabbath twice. A more severe trial was at hand.—The next day, my beloved partner, who had, since our arrival on the field of action, been so greatly instrumental of reviving my occasionally sinking spirits, had a fall, which confined her a number of days to her bed, and threatened to do so long. Dear brother, I now know, by experience, a hundred fold more of the privations of our dear Missionary brethren, of which I have often read and heard; but never either rightly conceived or realized with bowels of sympathy. Far from medical aid, and unable to procure the numberless comforts of the east, which from their commonness pass unnoticed. But I know not, that a throne of grace, and a full conviction of the wisdom and goodness of the Great Head of the church, were even more precious to us. Afflictions bind our hearts closer to each other, and I think, to our heavenly Father.

#### PROSPECTS.

The Sabbath after the one of which I have spoken, I spent with brother Ellis, at what is technically called in this country, a two-days meeting about twelve miles from Jacksonville. It was the first time I set down at the table of the Lord this side the Alleghany. Although the day was cold, the assembly was large for the country; nor did they separate till near four o'clock.—Some of the communicants had come twelve and others more than fifteen miles.

We are now in Springfield, and Mrs. B. having nearly recovered, we are as comfortable in our small house of only two rooms, as we expected to be. We are contented, though amid many privations. We have spent two Sabbaths here. Next Sabbath, we expect to sit down at the table of our Lord, to commune with him and his little flock in this church, which is spread over a large district. In this town and its immediate vicinity, not more distant than three miles, there are more than fifteen hundred inhabitants. But we have no meeting house,

other than a log school house; and almost every thing in the religious line, is yet to be formed. I find myself often saying with Paul, "who is sufficient for these things?" Our assemblies are large, attentive and solemn.

#### AN INTERESTING APPEAL.

Mr. Bergen gives an interesting account of the need of a house of worship in Springfield; "the *Log School House*," named above, being insufficient to contain the people who assemble for worship; and continues his letter as follows:

A subscription for a meeting house is now in circulation, but the whole business very much needs an impetus. Nothing human could give us such a spring as for me to be able to say to our little church, *here is a hundred dollars* from our brethren in the east! Cannot, will not, some one or more of our brethren of N. York give us this impulse before next March? Dear sir, do interest yourself on this point!! Now, *now* is the critical moment. A favorable impression seems to be made. We have received the friendly countenance of the principal people of the place. This is a place of large commercial business. Traders come in from 20 and 40 miles around. Let the experiment which is now making here and at Jacksonville succeed, as I believe it will, and it cannot fail to produce most salutary effects, on a wide range of an uncommonly rich and inviting country, already thickly populated. It cannot fail to be an example of vast importance. And now is the time.

#### GEORGIA.

*From Rev. D. M. Winston, our Missionary in Georgia, dated, Macon, Jan. 9, 1829.*

Since leaving New-York, I have travelled upwards of seventeen hundred miles, and since my arrival in this state, upwards of seven hundred; and have preached as often as circumstances would permit.

I have already, since my arrival in the up country, taken a tour embracing some ten or fifteen counties, for the purpose of ascertaining where my labors are most needed, and will probably be most serviceable. Within the circuit and on its immediate borders, are some twenty or five and twenty counties, in each of which there is at least one, and in few of them more than one Presbyterian church. Within the bounds of these counties and churches, there are, besides myself, six or seven Presbyterian clergymen. Of these, two have the charge of large academies; a third is nearly superannuated, and two of the remainder broken down by disease; another is occupied in preaching to a single church in this place. On the borders of these counties to which I have alluded, there are some ten or twelve more, in which there are no Presbyterian churches. These last referred to, are in what is called the New Purchase, and are very rapidly settling; and would, many of them, afford as interesting a field of labor

as any in which churches are already planted, and the present seems to be an important time with them. The churches in this part of the state are small, consisting of from fifteen to twenty-five members. They are, however, all of them, very anxious to enjoy, steadily, the ordinances of the Gospel; and many of them will cheerfully make some efforts for their support.

The field is wide and desolate, and a large amount of labor is requisite to gather the fruit already ripe. Of the laborers already in the field, I have told you, and therefore need not tell you there is room in abundance for more, if they can be found who are ready to enter it.

#### INDIANA.

*From Rev. L. Cobb, Charlestown, Ind. Jan. 1, 1829.*

Nine months ago, to human appearance, the prospects of any additions to this church were exceedingly dark; but since my residence here, God, in mercy, has been pleased to add twenty persons to its number; who, we believe, are his dear children, and we hope will be examples of piety to the flock. Thus far, they have appeared to maintain a close walk with God, and of course to be growing Christians.

There are some in the congregation, who give pleasing evidence, that they have been born of God, and who have not yet united with the church, and a few who are seriously inquiring.

Our extra meetings, as well as those on the Sabbath, are, generally, well attended. The sums contributed at our Monthly Concerts, are to be paid into the treasury of the Indiana M. S. The pious females, are exerting a happy influence by their active efforts in circulating religious Tracts. The younger females, who have recently joined the church, besides attending the female social prayer meeting, meet once a week by themselves, for social prayer. The Bible Class is productive of good effects; but is not so generally attended as it might be.—Several who have recently united with the church, were previously members of the Bible Class.

Though nothing very encouraging can be stated respecting the church in C. yet much may be said respecting the prosperity of Zion, in Indiana, and other western states. Doubtless the hearts of our eastern brethren have, with our own, been deeply affected with joy and gratitude, on account of what God hath wrought the season past in our western churches. Oh! that our joy and gratitude may be such, as will stimulate us with humble reverence and persevering earnestness, to plead for still more copious effusions of the Spirit. In one of our country congregations, on a communion occasion, I heard between sixty and seventy inquiring the way to Zion. At the same place, a few months after, on a similar occasion, I saw twenty or thirty of these inquirers,



on a profession of faith, seat themselves at the Lord's table; and their places as inquirers, were occupied by others. Such scenes, dear sir, have not been unfrequent among us.

*From Rev. Lucius Alden, Aurora, Dearborn Co. Ind. Jan. 13, 1829.*

In my last, I mentioned some encouraging indications in our congregation in Caesar Creek township. At a communion season in Nov. seventeen persons more were added to our little church there; nearly double the number of which it was constituted since I came here. We are now establishing a social library for the use of the settlement.

In Aurora, the Sunday School Concert for prayer has been observed for the first time during the last quarter.

In Randolph township, at a communion season in Nov. six persons were added to our church in that place. A number of the members of our congregation there, have recently united in erecting a commodious edifice of brick, 40 feet by 20, and two stories high, to be occupied as a seminary of learning. It is situated in Rising Sun, a village of Randolph township, on the Ohio, containing probably between 300 and 400 inhabitants.

That the cause in which we are laboring, has been gradually progressing, you will have learned from my reports.

*From Rev. James Crawford, Delphi, Carroll Co. Ind. Jan. 1, 1829.*

We arrived here on the 7th of August last; since which, I have preached half my time in this place and vicinity, and the other half at Lafayette, and vicinity, twenty miles distant. My prospects of immediate usefulness in these places, though not peculiarly encouraging, are by no means discouraging. In three places, where I preach statedly, the hearers are gradually becoming more numerous. I have organized a Tract Society, now in operation. Also, a female Tract Society, which promises well.—There is a house nearly finished in this place, designed for public worship, and a School. We have on hand, an assortment of Sunday School books, ready for a School. I was confined about four weeks by a bilious fever, but am now entirely recovered. We have had to participate largely in the difficulties of a new settlement; but are not discouraged. Weak as our faith is, we have strong confidence in the promise, "Lo, I am with you," &c. Our Bible Class is to commence next Sabbath. I visited Logansport, twenty miles above this place, last Sabbath, a new town, settled by Indian traders, Indians and French, a place of considerable importance. I am solicited to return; but my time is already too much divided.—We are in perishing need of Missionary la-

bor in this part of the state. Those you have sent have been located in the eastern and south east part of the state. You have doubtless learned by the report of our Synod or otherwise, that the church in Indiana has recently given favorable symptoms of prosperity, and that the labors of your Missionaries have not been in vain in the Lord.

#### OHIO.

*From Rev. J. L. Belville, our Missionary at Miamisburg and Washington, Montgomery Co. Ohio, Jan. 25, 1829.*

In compliance with duty, I again, through you, communicate to the Board such intelligence as I deem interesting; and I rejoice in the belief that you will receive it as glad tidings. For, as the individual preacher rejoices to see the waste places becoming as the garden of the Lord, and his heart is gladdened by the appearance of the precious fruits of his labors, so must you, as a Society, rejoice, that your exertions to cultivate the wastes of Zion, and rebuild her almost dilapidated walls, are not in vain; but that many feeble churches, by your means, are rising from their ruins, shaking themselves from the dust, and beginning to shine forth. The congregation of Washington was literally in ruins when you took it up. The church, at that time, consisted of but sixteen members; and these, discouraged, distressed and almost in despair. Formerly, they had exerted themselves greatly to procure ministerial aid, and by subjecting themselves to great expense, did procure preaching every third or fourth Sabbath, for two or three years; but withal, they were decreasing, and were just about giving up all for lost. All things seemed to be against them. But in this extremity, they cried to the Lord, and He heard them; and blessed be his name, has sent them deliverance. Already has this feeble church, assumed a very different aspect. From sixteen, it has increased to fifty-three; and many are still inquiring the way to Zion.

At our communion seasons, the congregations have been unusually large.—On the second Sabbath in Sept. we held our communion in the woods, and there were present, not less than 1000 persons. Excellent order was observed, and much seriousness prevailed. On the last Sabbath of December, we communed in a factory in our bounds, it being granted us, as a place of worship, until we get our church built.—The factory is large; I think, 80, by 50 feet, and it was literally crowded on the Sabbath. Certainly not less than 1200 persons present. It was a solemn and deeply interesting season, and I fondly hope, that the seed sown, on that occasion, will be like the bread cast upon the waters, seen after many days. Ministerial aid on the occasion, was very abundant, the Miami Presbytery having convened on the Friday preceeding, for the purpose of my ordination,

remained with me on the Sabbath. We added, on this occasion, eighteen to the church.

#### REVIVAL IN WORTHINGTON, OHIO.

The Rev. H. Hulburd, our Missionary in Worthington, having been absent some time in the service of the church, returned to his charge in Oct. last.—He writes as follows, under date of Jan. 8, 1829.

When I arrived, I found my congregation in a stupid frame, except a few individuals, who seemed to enjoy the spirit of prayer. As the weather was pleasant, I increased the usual number of meetings, so that lectures or prayer meetings, were held nearly every evening in the week. These meetings were well attended; and a more than usual seriousness was apparent. Our first communion was a very solemn and interesting season. Seven were added to our little church. At our meeting in the evening, about twenty persons came forward to, what we call, the anxious seat, to request prayers in their behalf. At some subsequent meetings, as many as thirty would crowd forward at a time, evidently weary, and heavy laden with sin. There was no noise in this work, except occasional sighing. It was a deep, thorough work of the Spirit; convicting of sin, and converting the soul unto God. Thirty persons have joined our church since I came here. I think there are as many as ten or twelve more who will become members at our next communion. Some have joined the Methodists, and a few individuals are still under conviction.

There have been several small revivals in the bounds of this Presbytery, the last fall. We greatly need a Missionary or two in our bounds. Do send us, if you can, one or two. We can locate them immediately, if they are the right kind of men.

Our Presbytery has resolved to become Auxiliary to your Society—making itself a Missionary Society, and each congregation Auxiliary to the Presbytery.

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*From the Rev. E. Brainerd, Missionary in Portsmouth and vicinity, Scioto Co. Ohio, Jan. 30, 1829.*

#### WANT OF MINISTERS, TRACTS, BIBLES, AND HOUSES OF WORSHIP.

This is a vast field of labor. "There remains much land to be possessed. Round about Portsmouth, in almost every direction, there is a great scarcity of the means of grace. In several places, in which large assemblies might be convened on the Sabbath for religious worship, there are no churches. The court houses, and sometimes private dwellings, are occupied for this purpose; and there is here and there a log cabin, that has been erected for religious worship, but, even these, 'are few and far between.' 'The valley of the Scioto,' which is a rich and fertile country, has not in

it, as far as I can learn, a single house of public worship, of any description, from Portsmouth, to Piketon; a distance of twenty-five miles. In several other directions, the country is nearly as destitute, as the one described. More Sunday Schools, and Bible Societies, and Missionary Societies, and Tract Societies, are needed here. It is, however, difficult to keep such institutions that have been organized, in active operation, for the want of ministerial labor and the labors of pious and devoted laymen.—There are, notwithstanding these obstacles, and many others that might be named, many encouragements to labor here. Many of the people spend many Sabbaths in their houses at home, for want of preaching.—Tracts will be highly useful among these, as well as among that class of people, who have no desire to enjoy many of the means of grace; and especially among the multitude of children and youth, that are growing up without suitable religious instruction. Now, when we consider the growing wealth, population and enterprise, of this country, the prospects of doing good, by circulating Tracts among this people, almost all of whom can read in our own language, are scarcely greater in any country in the world. The work that the American Tract Society has begun in this valley of the Mississippi, is truly a glorious one; and the field is white already for the harvest.

I am happy to state, that the Sunday Schools, recently organized in this country, are generally attended with encouraging success.

This people, who have never had a house of worship, have now resolved to build a brick church. A citizen has offered a lot of land—trustees have been appointed; and their subscriptions and donations amount to four hundred dollars.

The people of Sandy Spring, have begun to make preparations for building a brick church. Their subscriptions and donations amount to four hundred and fifty-six dollars. An Auxiliary Bible Society, has also been organized among this people, a few days since, with pleasing prospects of success.

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*From Rev. E. Conger, Ridgefield, Huron Co. Jan. 27, 1829.*

On the third Tuesday, in December last, a meeting of lay members from various parts of Huron county, was holden at this place, for the purpose of inquiring what could and ought to be done for the more general support of the Gospel, and revival of vital piety among us. After much consultation and prayer, adjourned to meet at Milan, on the third Wednesday of January. at which time and place, a Society was formed, which will probably become Auxiliary to the A. H. M. S. The Society's funds are general and local. There are many churches in this new and destitute region, which can do so little, that they have no

courage to exert themselves, and little prospect of obtaining preaching to the amount of the small pittance which they can raise. One object of this Society, is to engage a minister who shall supply each of these small churches, to the amount of what they can raise. Another is, if possible, to raise enough to support one itinerant Missionary to labor in the bounds of this Presbytery. This will be done with great difficulty, for there is, I believe, not a church within our bounds which supports a minister all the time, without foreign aid. Still, we trust, that something will be done for the desolate places among us; and have hoped, that if we could raise two-thirds of a support, you would afford us some help, rather than the object should fail.

*From the Rev. W. O. Stratton, Missionary at Canfield and Boardman, Trumbull Co. Ohio, dated Jan. 30, 1829.*

The church of Canfield, has received only three members into its communion since I came among them. There is no special engagedness among the members of the church. But, in almost every other particular, I have much reason for thankfulness, much to cheer and encourage me. The sanctuary is well attended; the conference room, and the prayer meetings, are usually filled with attentive and decorous, if not deeply serious, worshippers. There is one Bible Class in Canfield; and, at the return of spring, I trust there will be a Sabbath School, and perhaps another Bible Class or two.

What I have remarked of Canfield, may be extended, without any material difference, to Boardman; where I labor one-third of the time. Upon the whole, then, dear sir, you will see, that my lot is that of Missionaries in general. There is much cause for thanksgiving and praise to the Head and King of the church:—something to lament. If so much good has not been done as is desirable, yet some has been done.—The good seed of the Kingdom has been sown. May it be watered by Divine grace, in answer to the prayers and tears of God's people, and yield a rich spiritual harvest! May I, and all your Missionaries, be circumspect, watchful, prayerful, humble, and industrious, that we may both save our own souls and the souls of those to whom we are sent, and that the blessing of many ready to perish may come upon your Society for your labors and your charities. I am happy in being able to inform you, that the A. H. M. S. is becoming daily more popular in this region, as the spirit by which it is actuated, and its plans become better known.

*From Rev. J. B. Morrow, Canton, Stark Co. O. Jan. 21, 1829.*

I rejoice to learn that the Library system is obtaining its deserved importance in Sabbath Schools. I have been actively concerned in Sabbath Schools for the last twelve years, but I have never found any

thing exert such a decided influence on the wellbeing of a School, as this system. Our School here, consists of a superintendant, ten teachers, and nearly one hundred scholars.

At Sandyville, where I preach a fourth part of my time, a considerable seriousness has prevailed. On the 23d of November, ten persons were received to the church on examination: six of whom were heads of families, and three young persons—the first youth that had been admitted since the formation of the church, two years before.—There are a number at this time under special concern for their souls. Prayer meetings are attended nearly every evening in the week, in different parts of the congregation; and very increased engagedness is observable on the part of most of the members. During this state of feeling, I have preached there from four to six times every four weeks. The distance is twelve miles from Canton. They have two Sabbath Schools in the congregation, and a Library between them. The church now consists of thirty-two members.

I have preached, besides the Sabbaths at Canton and Sandyville, more or less every week at different places in the country and neighboring villages.

#### PENNSYLVANIA.

*From the Rev. C. Hoover, Southwark, Philadelphia, Feb. 2, 1829.*

Last Sabbath was a solemn day, and at the evening meeting, seven persons professed to submit themselves to God after sermon. I feel that we are, as a church, on the threshold of something unusual: that we are about to receive a great blessing, or a great curse.

I told you before, that we had discontinued taking collections at the Monthly Concert, because the amount received was small, and had substituted the fifty cents contribution. Discontinuing the collection *without the meeting*. I think the Lord was displeased with us. We all saw that it was wrong, and that the remedy was to give more. I recommended to parents to instruct their children to lay up for the Concert, and to set them the example. It was very pleasant to see the little boxes handed in this evening; and, although the weather was very unfavorable, the little children of the church, brought us \$1 41, and the whole collection was \$7 41. I am quite concerned to get parents interested to have their children contribute at the Concert. Might not something be done in this way in the churches, generally?

*From a Missionary at the West, Jan. 29, 1829.*

[We publish the following, as a true description of the field occupied by many of our Missionaries, who are stationed in those sections of the West and South, where the early settlers, were left destitute of the ordinances of the Gospel, and were thus exposed to



the almost *unresisted* influence of every species of error. Such descriptions, (and they are not unfrequent in our correspondence,) are fitted, not only to excite the sympathy of Christians in the trials of those Missionaries, who labor in these long neglected regions, but they evince the immense importance of sending early to our frontier settlements, the blessings of a preached Gospel.

The trials of the brother, from whose report the following is extracted, and of others in similar regions, need only to be known to ensure them an interest in the prayers of all, who wait and labor for the coming of Christ in his glory.]

Since my last communication, I have been employed here as usual. No revival of religion has lighted up the gloom of this region of darkness. No numerous conversions to cheer my heart and encourage your labors of love. One individual, however, (an influential citizen, and head of an interesting family,) has separated himself from the world and entered into our communion. One or two other persons have been for some time troubled in conscience; but the multitude of sinners seem as stupid as clay and as hard as the nether millstone. Verily, there is no help but in a sovereign God. My field of labor is not only barren, but it is stubborn. Satan, also, has so long sowed the seeds of Universalism and Unitarianism, that the seed of the Word can scarcely find a soil to take root. I have nothing of an earthly nature to encourage me to tarry here; yet I have, by no means, resolved to escape. I am not discouraged. My Saviour's kingdom is not of this world; and therefore his servants need not look for motives or rewards from this world. When I came to this country, I resolved, by the grace of God, to die daily to this world—to crucify the last particle of worldly ambition, or love of gain. I praise God for that resolution. Without it I could not have tarried here. But with it, I shall preach the Gospel as long as I can stand, whether men will hear or forbear. God is sovereign I think I am willing he should be. I submit to his Providence.

#### DEATH OF A MISSIONARY.

[The Rev. Asaph Morgan, was appointed in Oct. last, to labor in the congregations of Victory and Sterling, Cayuga Co. N. Y. The following melancholy intelligence, contained in a letter from the Clerk of the ch. in Y. to the Secretary of the Western Agency, dated Dec. 27, 1828, closes the report of his labors on the earth. This is the third death among the Missionaries of the Society, which we have been called to mourn within a year. Let it remind us and each of our Missionaries, and all who labor for the cause of Christ, that what we do, *must be done quickly.*]

REV. AND DEAR SIR,

It becomes our painful duty to announce to you, the death of Rev. ASAPH MORGAN, whom we had given an invitation

to labor with us. After spending a few weeks with the people of V— and S— he returned home to remove his family to the west. While on his way with his wife to visit their friends in an adjoining town, he was taken suddenly with the bilious fever, which terminated his useful life in the short space of one week.

Thus, you see, sir, our prospects are again blasted, as it respects enjoying the stated ordinances of the Gospel. The church of Christ are scattered like sheep without a shepherd, and a great multitude of souls are running heedlessly down to ruin. Now, sir, what shall we do? We have no one to go in and out before us. A few, at least, deeply feel it, and daily mourn over the desolations of Zion among us. Have you any advice for us? Tell us, if you know of a minister whom you could recommend to us. We would not forget to be grateful to God, that our brethren abroad should still feel for us. I refer the commission for Mr. Morgan. Our little church, individually, express the grateful emotions of their souls for expressions of kindness.

#### NEW HAMPSHIRE.

From Rev. D. Sanford, Missionary at New Market, N. H. Jan. 1, 1829.

Since writing you in October, there has been but little change in the moral or religious aspect of this community. The happy effects of Gospel institutions are increasingly visible. The blessings of effort to the prosperity of Zion, are not limited to this people. It is, indeed, gratifying to know that this destitute region is filling up with faithful ministers of Christ. Since writing you last, three churches have been supplied with pastors to break to them the bread of life; and a fourth, are expecting soon to settle one over them in the ministry of reconciliation.

Such are some of the prospects in reference to Zion in this vicinity. Still there *much, very much* to be done. Not far from us are towns, where the houses of worship have been closed for nearly all the season, and hundreds are habitually neglecting the institutions of God's appointment. How trying, thus to see immortal beings upon the consecrated soil of "*our Pilgrims' Fathers*," passing into eternity, and going to the judgment without improving the precious privileges of the Gospel.

#### MAINE.

A letter from the Rev. Br. Gillet, Cor. Sec. of the Maine Missionary Society, dated Jan. 28, 1829, contains the following statement:

"Fifteen Congregational ministers have been settled in this state, since the annual meeting in June last, and seven are under a call, the most of whose ordination are appointed for next month. Of the twenty-two, *fifteen* have charitable aid. Besides this, there are now eighteen, who

reaching as candidates, several of whom are in a train of settlement. Of these eighteen last mentioned, about three-fourths of those that settle must be aided."

To aid in making the above proposed appropriations, the Maine Missionary Society, it is supposed, will need the amount of \$1000 from the Parent Society. We are not without hope, however, that the friends of Home Missions in that state, will, in course of the year, contribute an amount sufficient to sustain the whole enterprise which that Society has so generously undertaken. If not, we do not hesitate to believe, that the other Auxiliary Societies of New England, besides doing what they can, within their own

bounds, will put the Parent Society in funds to the full amount demanded by the necessities of their brethren in Maine. So strong are we in the confidence of this, that we venture to pledge ourselves, in humble dependence on God, that the enterprising and efficient churches of that great state shall not want the means, economically expended, which may be needful to supply all their destitute, (and they are many,) so long as ministers can be found of suitable qualifications, to go in and occupy their waste places.

We are happy also, to learn from the above letter, as well as from his own reports, that the Rev. D. T. Wood, is pursuing his Agency for the Maine Missionary Society, with very encouraging success.

## MISCELLANEOUS.

### A HINT TO HOME MISSIONARIES.

The Executive Committee of the American Home Missionary Society have been highly gratified to learn, from the correspondence of their Missionaries, the current year, that, while a zealous regard has, in most cases, been paid to the several topics embraced in the "General Instructions" accompanying their commissions, the importance of special efforts for the "promotion of temperance," has been duly appreciated by many. We rejoice very much, and the friends of the Redeemer's Kingdom, and of our country, have occasion to rejoice with us, in the efficient influence which several of our Missionaries have exerted, on this subject, not only in their parishes, but in the counties and states where they have labored. Enough has been done, to evince the practicability of doing more—more, *without calculation*; and we regret that all the Missionaries of this Society have not been sufficiently awake to the importance of the extended and unexpectedly successful measures, which have been recently adopted to correct the tone of public sentiment and practice in relation to the use of intoxicating drinks.

It is admitted by all, that *intemperance*, while it is the deepest of our individual and national crimes, is among the most fearful and desolating scourges, which sin has brought on our land. We need not tell, in this article, how it degrades every community where it prevails—blots out the rights of science—stays the progress of knowledge—casts into a deep sleep all the moral sensibilities—introduces every species of crime and of suffering—tramples under the laws of God and man, and reduces us to powder the rock on which this nation is begun to build the temple of its perpetual freedom. Nor, need those, for whom this hint is especially designed, be told what impassable barrier is raised by intemperance, to the progress of the Gospel; nor

how many thousands it hurries into eternity, every year, in the possession of a character, which the authority of God has decided, *shall not inherit his Kingdom.*"

Our object is to direct the attention of the Missionaries of this Society, to the importance of this topic, in their "General Instructions." Intemperance, like other evils which it is the tendency of Christianity to correct, is most likely to prevail in those communities, which have long been destitute of a preached Gospel. Such are many of the stations occupied by Domestic Missionaries. If, then, the prevalence of intemperance, as a national evil, has become so alarming as to unite the exertions of many of our physicians and other leading laymen in public measures to suppress it; and, if, as a national sin, it has called large sections of the church to special fasting and prayer, and efforts; if, as a common enemy, this evil has assumed an attitude which demands the combined resistance of all the morality, religion and patriotism of the nation; surely the ministers of Christ will not be backward in this warfare. Especially, will they, who are stationed at those points, where society is in its forming state, and where this and other evils, threaten the arrest of every thing which God has ordained for a blessing, esteem it their duty, by every means, to save from this soul-destroying contagion, the people committed to their care. Let each of our Missionaries put forth an active influence in all judicious measures to promote the temperance of his people, and of the surrounding country, and enforce his instructions by an undeviating and consistent example of abstinence; and we do not hesitate to believe that the *saving health* of their ministrations will be greatly promoted, while the congregations and regions to which they are sent, will have renewed occasion to hail them as benefactors.

\* 1 Cor. VI, 10

Letters received at the Office of the A. H. M. S. from Jan. 15, to Feb. 15, 1829.

Rev. L. B. Van Dyck, A. M. Egerton, Rev. J. G. Sumner, Rev. D. A. Penick, Mrs. M. W. Howard, Rev. J. B. Warren, Rev. W. M. Adams, Rev. W. B. Wood, Rev. H. R. Weed, Rev. J. Wolf, Dr. W. Dar-

rach, Geo. W. Toland, Rev. L. Barrett, Rev. J. B. Wilcox, Rev. J. C. Morgan, Rev. J. Leonard, Rev. G. Sill, Rev. H. Wallis, Rev. J. T. Baldwin, Trustees of Bergen and Le Roy, E. B. Watrous, D. Baldwin, Trustees of Shelby, Trustees of Sodus, B. C. Cressy, Rev. H. Ball, J. Ficklin, C. L. Hoskins, H. Ferry, R.

J. Campbell, J. G. Northway, A. G. Hinman, Rev. J. H. Johnston, D. S. Whitney, Esq. Rev. J. F. Crow, E. P. Hastings, Elders of Pontiac, Rev. E. W. Kellogg, Rev. S. J. Bradstreet, Rev. T. Ayer, Rev. J. B. Waterbury, Elders of Painsville, O. Rev. D. M. Winston, Elders of Ch. Bethel and Hillsborough, Ill. Rev. J. M. Ellis, Rev. J. G. Bergen, Rev. L. Alden, Elders of Hartford N. Y. Rev. H. T. Kelly, J. Reily, Rev. J. M. Ellis, Rev. D. T. Wood, Rev. J. B. Morrow, Rev. T. M. Hopkins, Rev. P. Brackett, Rev. M. Sawyer, Rev. R. W. Bailey, C. M. Putnam, J. Smith, J. H. Ross, C. Danforth, Rev. H. Chase, W. Haswell R. T. Lee, Rev. H. Smith, Rev. W. J. Armstrong, Rev. J. T. Hawes, Rev. P. Robinson, Rev. E. Gillett, D. D. Rev. I. Purkis, S. W. Robins, Rev. M. Smith, Rev. A. P. Clark, Rev. C. Hoover, Com. of Ravenna, Rev. L. Richardson, Rev. W. Cox, Rev. R. C. Corning, J. H. Noble, Rev. I. W. Platt, Rev. W. S. Lacy, Rev. D. Smith, Rev. B. C. Cressey, Rev. T. Grier, Rev. E. Conger, Rev. J. B. Tyler, Rev. N. S. S. Beman, Rev. E. Cheever, Rev. E. Halping, D. Green, M. Gouverneur, Rev. W. O. Stratton, Rev. E. Brainerd, N. Jones, Esq. Rev. D. Starrett, Rev. S. L. Graham, Rev. M. Sawyer, Rev. E. Bouton, I. Day, R. M. Sherman, Esq. W. N. Hudson, Rev. X. Betts,

Rev. E. Scovill, Rev. M. P. Squier, Rev. A. Burnham, Rev. J. B. McCreary.

*Missionary appointments made by the Executive Committee of the A. H. M. S. between Jan. 15, and Feb. 15th 1829.*

*Missionaries re-appointed.*

Rev. J. B. Shaw, Hartford, N. Y.  
Rev. W. M. Adams, Painsville, O.  
Rev. Jesse Townsend, Sodus, N. Y.  
Rev. Elihu Mason, Bergen and Le Roy, N. Y.  
Rev. Wm. P. Kendrick, Shelby, N. Y.  
Rev. S. J. Bradstreet, Cleveland, O.  
Rev. Lucius Alden, Dearborn Co. Ind.

*Missionaries not in Commission last year.*

Rev. Mr. Hornell, at Pontiac, Michigan.  
Rev. Thos. A. Spilman, Bethel, Bond Co. and Hillsborough, Montgomery Co. Illinois.  
Rev. W. C. Rankin, Sevierville, E. Tennessee.  
Rev. Jotham Sewall, Georgia.  
Rev. Alvan Nash, Ravenna, O.  
Rev. B. C. Cressey, of the Auburn Theo. Sem. to go to Indiana.  
Rev. Jacob Hardy, Strong and Phillips, Maine.  
Rev. Abel G. Duncan, Jackson and Brooks, Maine.

*The Treasurer of the American Home Missionary Society, acknowledges the Receipt of the following sums, from Jan. 15th, to Feb. 15th, 1829.*

Bangor, N. Y. Thanksgiv. Coll. per Rev. M. Parmele,	\$4 25
Bethlehem, Ind. Collection, per Rev. A. S. Wells,	2 48
Canton, O. Th. Collection, per Rev. J. B. Morrow,	3 00
Charleston county Va. Miss Margaret Elliot, per A. Works,	10 00
Durham, N. Y. Thanksgiv. Coll. 1st Presb. Ch. per Dr. Porter,	20 60
Euclid, O. Th. Coll. Rev. S. Peet,	4 25
Fayetteville, N. C. Mon. Con. Coll. per Rev. J. G. Hamner,	6 00
Fire-Place, L. I. Thanksgiv. Coll. per Rev. Ezra King,	3 69
Hampshire, Mass. Missionary Soc. per D. S. Whitney, Esq. Treas.	300 00
Do. From their Auxiliary, the Young Men's Dom. Miss. Soc. Northampton, per do.	153 09
Lisle, N. Y. Young People's Dom. M. S. per J. H. Arnold,	25 00
Middle Island, L. I. Th. Coll. per. Rev. Ezra King,	2 00
Do Family of — do	4 31
Milton, N. C. Session of Presb. Ch. per Rev. D. A. Penick,	10 00
New Albany, Ind. Contrib. by Ladies, per Rev. A. S. Wells,	95 00
New Haven, Conn. Gold chain—the gift of a friend—forwarded by Miss Peters,	
New-York, Brick Ch. Assoc. viz. Rev. Dr. Spring,	80 00
Bleecker-st. Ch. Mon. Con. per M. Wilbur,	13 06
Do Miss. Assoc. K. Taylor, Treas. viz. M. Wilbur, \$25; Jos. Hurlbut, \$20	45 00
Cedar-st. Ch. Mon. Con. per C. Beers,	15 23
Pearl-st. Ch. Mon. Con. Coll. per N. Wetmore,	9 03
Scotch Presb. Ch. Cedar-st. Mon. Con. per R. Blake,	50 00
Robert Blake, Life Member,	30 00
Miss E. W.—a premium from her mother for self-denial,	1 00
Enoch M. Meade,	3 00
Sub. to "Home Missionary,"	53 50
Laight-st. Ch. Th. Coll. per G. Zabriskie,	51 86
W. A. H. an attendant on Wall-street Ch.	3 00
Philadelphia, Fifth Presb. Ch. Miss. Assoc. per G. W. McClelland, Treas.	100 00
Rensselaerville, N. Y. Th. Coll. at supper in the family of Rev. M. Smith,	4 00

Do Fem. Sewing Soc per Rev. M. Smith,	10 50
Sandy Hill, N. Y. Little Girls' Mite Soc per Mrs. Gibson,	6 00
Springville, S. C. Rev. N. R. Morgan,	4 00
St. Charles, Mo. Hon. N. B. Tucker, per Rev. W. S. Lacy,	50 00
Twinsburg, O. Th. Coll. per Rev. Sam'l Bissel,	1 50
Union, N. Y. Two benev. females, per Rev. O. Hill,	0 63
Waterbury, Conn. Th. Coll. \$8, Mon. Con. \$2, per Rev. H. Hotchkiss,	10 00
Wysox, Penn. Th. Coll. per Rev. L. Richardson,	2 50
Young's Store, Granville Co. N. C. Col. Maurice Smith, to constitute Rev. Sam'l L. Graham, Rev. J. W. Douglass, Rev. Sam'l H. Smith, Life Members,	100 00
Total,	\$1289 53

KNOWLES TAYLOR, Treasurer.

*The following sums are acknowledged as received by Rev. M. P. Squier, Agent of the A. H. M. S. in the Western part of New-York, previous to Feb. 11, 1829.*

Aurora Village, Collection,	\$5 00
Berkshire, Ladies' Aux. 17. Th. Coll. 13,	30 00
Candor, Collection,	7 00
Geneva, Young Peoples' Aux.	77 50
Genoa, Aux. 39, 13. Legacy of Cyrene Isaacs, per Dea. Wm. Bradley, 25	64 13
Do East, Collection,	10 47
Gorham, Ladies' Charitable Soc.	16 50
"Home Missionary and Am. Pastor's Journal,"	47 50
Locke, Summerville,	13 16
North Junius, Ladies' Aux. 2, 9. Rev. Joseph Merrill, toward Life Mem. 25	27 09
Ovid, Aux. Soc.	57 50
Penn-Yan, Donations,	2 69
Perry, Centre, Thanksgiv. Coll. &c.	13 00
Prattsburgh, Collection,	27 00
Pultry Collection, &c.	10 00
Rochester, Thanksgiv. Coll.	38 00
Romulus, Aux. Soc.	29 79
Sempronius, Aux. Soc.	25 00
Sodus, East Ridge, Ladies' Aux. 10 37	
Collection,	10 47
Veteran, Collection,	2 11
Waterloo, Aux. and Collection,	19 00
West Gates, Collection	6 50
Total,	\$549 78



# AMERICAN PASTOR'S JOURNAL,

OR

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS AND STRIKING FACTS,  
FURNISHED CHIEFLY BY CLERGYMEN.

## THE INFIDEL CLUB.

[Furnished by a Clergyman.]

In the following narrative, I have endeavored, without any exaggeration, to describe, from recollection, a scene, which made a deep impression on my own mind, and was the subject of remark in a large district of country.—To save the feelings of a few individuals, I have used letters instead of names, and have omitted many circumstances of great interest, that I might not intrude upon territory too sacred for public exposure. Still, I conceive that such events should be recorded for the honor of God, the encouragement of his people, and the restraint of his enemies, before the facts shall be buried in oblivion.—They show that the Providence of God, even in the present life, is sometimes distinguishingly indicative.

In the parish of —, N. E. some fifteen years since, religion had very much declined. The many causes which led to this decline, it is not necessary to relate. A clergyman was at length settled, who preached plainly and faithfully the truths of the Gospel, and made correspondent exertions to win souls to Christ. After a while, however, the truth began to give offense to many, and the question of dismissing the pastor, was frequently agitated. Among the first to express their open opposition to the truths and institutions of christianity, were the members of a *Fishing Club*, so called, who had been schooled in the doctrines of Paine, and other infidel writers.—These swore their peace against all gospel restraint, and the gospel ministry, of course, and spent their sabbaths together, on the river that passes through their valley, in fishing, drinking, and carousing. Closely leagued with them, were a number of individuals, too remote to meet with them constantly; but who most assiduously drank into their spirit. These, also, are included in the following account, in which there is no attempt to color facts beyond what the strictest truth will allow.

Their direct attacks upon the ministry, as nearly as can be recollected, began with A. who had, for some time,

acted as sexton; was a man of small circumstances, and somewhat intemperate. The pastor had one day caught him in his cups, and reproved him.—A. could never forgive the offence, and resolved that, unless the pastor was removed by a certain day, he would no longer ply the bell which invited the sabbath assemblies. The day came, beyond which he or his pastor must be out of employ. The pastor had not been removed, and was called, *that very day, to officiate at the funeral of A!* This wretched man had suddenly sickened, about a week previous, and was deprived of his reason until he died.—Thus one of the club was suddenly cut off. The fearful circumstances attending his death—the above threat, that his pastor or himself should be dislodged by the very day on which he was now buried, having been given out with an oath, some two or three months previous, made an awful impression on many minds.

There was now a question, who should fill the office of sexton? And there were some, who even feared to occupy a post which the indignation of God had thus made vacant. At length, however, B. consented to take the office. His worldly circumstances were about the same with those of A. and though better hopes had been entertained of him, he now, like his predecessor, became a member of the infidel club, and expressed similar feelings towards the pastor and the institutions of religion. Very soon, he, also, was arrested in his mad career. The malady with which he was seized, was such, that he could not be confined to his bed, but must walk the room, sustained by two of his associates, almost to the hour of his death. God, however, had purposed that the scene now exhibited should greatly vary from the other.—From the early part of his sickness, he had full possession of his reason, and was the subject of perpetual and dreadful alarm. The pastor visited him, conversed and prayed with him. But his alarm continued to increase; and, as strength would allow, he poured his admonitions into the ears of most of his associates to the last. He declared himself bound to a speedy perdition,

and all his companions in sin on their way to the same fearful world of woe. His house was thronged much of the time, and there were few of his guilty associates who were not seen weeping under that terrible Gospel, which, for several weeks, he continued to thunder in their ears, until he died. His heart, either by disease or the grace of God, was apparently softened. Whether his soul was renewed, must be left to the decisions of the last day. His funeral, at which was expressed, cautiously, some hope of his having escaped from everlasting burnings, was a most interesting scene. The clouds that fell on his coffin seemed to shake the whole village, as with an earthquake.

Now, it was hoped by God's people, that some mercy-drops would fall. But, if prayer was offered, the writer does not know that it was heard in the conversion of a single soul. And the subsequent dealings of his Providence with that deluded band of associates in unbelief and sin, evince that the Almighty was only entering upon his *strange work and bringing to pass his acts—his strange acts.*

There was a family of young men who belonged to the infidel club, whose father, though a professor of religion, had destroyed his children by his inconsistencies. He had long trifled with holy things, in their presence, and, at length, saw about his table a progeny, prepared to curse both him and their Maker. The father, C. had turned one and another of them from his house, as the writer was informed, for cursing their parents; and one of them, at least, lived a considerable time, on-board the passage boats, procuring his bread by gambling. At length, however, the besom of destruction was prepared, and God came out of his holy place to avenge his own honor.

The father was considered a man of property; but, in consequence of having been bound for his brother, was cast into prison, where, in about a week, he died of a fever. The particulars of his dying scene, which I did not witness, were said to be such as to leave a dark and gloomy impression upon all his acquaintances. To say the least, his death was no loss to the church of Christ. It had nothing to hope for from his example, his influence, or his prayers.

His son, D. went to attend on him, in prison; caught the fever, and died,

I think, in about a week after the funeral of his father. He was a very immoral, profligate, infidel youth; and few that wished well to the world could sincerely lament his departure.

E. a brother, caught the fever of D. and was buried, in a very short time, to the same hopeless and gloomy end.—With him, personally, I was very little acquainted; but remember, distinctly, that his character was such, that society had nothing to hope for from his stay in life, and was rid, by his death, of a nuisance.

Another brother, F. will claim a larger notice, because he was more notoriously abandoned than either of the preceding. The pastor had offended him by calling him to order in the house of worship, and had received from him, in consequence, every abuse that malice could invent. The writer is told, that he one day went to the wood, previous to the tragedy related above of his family, probably for fuel, and in felling a tree, threw it upon his own body, confining his head before the wheel of his cart! From this perilous situation, he could not extricate himself, and dare not cry for help, lest he should start his team! Thus, he waited, till an insulted Providence sent some deliverer.—That night, or soon after, he dreamed that he died, went to the door of Heaven, and was refused admittance. His father came, and was rejected. Several others of his associates came, and were kept out. The pastor then came, and was admitted. He awoke and was alarmed, and for several days, in relating the dream, was seen weeping.—This was, perhaps, the last time he had any alarm about perdition, till he sunk into it and disappeared. His wrath at the pastor did not subside, even with his removal from the parish to another and distant section of country. He followed him with angry letters, and endeavored to scandalize him to the people of his charge. At length, a few days before he perished, a letter was received, in which there was a pledge given that he *would never quit vexing him in this way till his dying hour.* God now purposed to deal with him and end the strife. F. went to his usual place of resort, where he had long been accustomed to spend his sabbaths, in illicit conversation, was taken ill, and died of the same fever, which had removed his father and brothers. This ended the scene, as far as

is known to the writer, of this family. But the tragedy is not ended here.

G. a young associate of F. belonged to the same infidel band, though living without the limits of the town. Being informed of the death of F. he was heard to say, "Well, F. and I have always *lived together*, and we pledged ourselves that we would *die together*." He was this time a true prophet. He was brought immediately to his bed, and died in about a week. These two men had exceeded all their associates in mischief. God had given them talents, and they had used them skilfully in injuring his kingdom. They had sometimes turned their mischief to their own account, and had lived by the wages of iniquity. And, as they had been companions in sin, and had given no evidence of repentance, none who knew them can doubt, that they will be everlasting associates in misery.

It may well be supposed that the pastor was led, by these occurrences, to adore the ways of God. He has ever since admired the wisdom of that remark of one of the Fathers: "He that will observe the wonderful events of Divine Providence, shall have wonderful events of Divine Providence to observe." God takes the wise in their own craftiness.

But I have not done tracing the ways of God. H. another of the club, was a man of talents and of more cunning than any of its members. He had a good mother, and had been the subject of many prayers. But he was ambitious, and the times favored his rising, by some little variations in his political views, to office and wealth. He changed his politics, and very soon could be as sincere on the other side of the line as he had been in the views in which he had been educated. He rose to office, but retained his infidelity, and would spend his sabbaths as he had done, his oath to the contrary, notwithstanding. But God laid him, also, on the bed of death. Now, his sins rose before him. He had awful apprehensions of the wrath to come, and howled upon his bed. He asked to be admitted to one of the sealing ordinances, and was, in an evil hour, admitted. Still, however, his alarm continued until the day of his death.—And now, as the officiating clergyman, who was present, informed the writer, commenced a scene that cannot be described. He grasped at life, but the

grasp was broken. His physician had told him that he must die. He grasped at heaven, but his ungodly life, up to that very moment, convinced him that there was no place for him in heaven. He tried to lean on his recent baptism, but it would not sustain his weight of guilt. Many had been baptized and then lost. If he had not given his heart to God, all had been in vain. And he could not put off this mighty corsum; death was at the door. He cried out for mercy, and would have run away from his bed. They heard his wailings in the streets. His dying chamber was the wide contrast of that described by the poet, "and was quite on the verge of hell." The unwilling soul would stay, but it might not. Die he must.—All his infidelity forsook him, now when he needed help more than in any other precious hour of his life. He could not doubt that there was a God, and the bible his word, and heaven and hell the same dreadful realities that his mother and his minister had taught him. Life at length went out, and there was no hope left behind that he had gone to rest. There ensued the stillness that follows the tempest. There were several other deaths, in the same town, during the few months that swept the above into their graves, of men of similar character, and more or less remotely associated with the club whose destiny has been described. But the more prominent have been noticed.—There remains, after the death of H. one, and he still remains, who was a prime spirit in that wretched band. He knew more of the system of unbelief than any one of the club; was schooled early in the doctrines of Paine, and manifested a maturity for perdition, excelling all the rest. But God permits him to live, a monument of his long suffering mercy. There has been very little prayer offered for him these many years; the people of God having long since considered him incorrigible. How long the patience of God may endure, or what his mercy may do, we know not. One thing is certain as the promises of Jehovah can make it, and that is, that *He will take care of his church and people*; and it is not in the power of all infidel clubs to reverse this everlasting truth. It is also true, and most fearfully illustrated in the preceeding narratives, that *though hand join in hand, the wicked shall not be unpunished.*

REMINISCENCE.



"GOD CAN DO WITHOUT ME."

[Furnished by a Clergyman.]

It is about twenty years since I entered upon the work of the holy ministry in this place. The whole course of my ministerial experience has given me the most abundant reason to adore Him as "the Father of mercies;" nor have occasions of proof been few, that he has committed "the treasure of the Gospel to earthen vessels," that it might appear that, "the excellency of the power is of God." The wisdom and goodness of God, will appear alike manifest in this disposition, from the following statement.

The first two years of my ministry, was a continued revival. The work commenced at my ordination. In six weeks after that interesting and solemn event, thirty-one were added to the church; and during the two years, two hundred. The work was a still and solemn one. It advanced without observation; and was effected by the preaching of the Gospel, catechising, and family visitation. The fruit of it has been excellent; and there was much in it to gratify a young pastor's heart, if not to excite feelings of self complacency. Such feelings, however, the Lord took an early occasion to repress and mortify.

The week after my ordination, I commenced a course of family visitation. Some members of the congregation living at a distance from the village, the house of one of the elders of the church was my head quarters for some days. Being a stranger, my movements were all directed by him. He communicated freely on the state of the people; took me to their houses, and made me acquainted with their persons. A poor family resided within about forty rods of the elder's house, consisting of four persons; the mother, who had arrived at the age of eighty-four—two maiden daughters, of about fifty—and a man, a boarder, of about the same age. They were all of correct habits, and could read the Scriptures. They had also been accustomed to hear the preaching of the Gospel occasionally. The elder informed me of this family, and it was agreed that one of our evenings should be spent with them. It so happened, however, in Providence, that

the family was not visited for want of time. It was the only family in the neighborhood which was passed over. My time was subsequently employed for several weeks in visiting other parts of the congregation, and nothing was heard of this family.

Just before our communion season the Elder informed me that this family was in an unhappy state of feeling—that they were angry at him for not bringing me to their house; and would have been angry at me also, if I had not been a stranger. I requested him to tell them that the neglect was altogether unintentional, and that I would take the earliest opportunity to call and see them.

The promised visit was accordingly made. The family were all together, seated around their humble hearth, and one of the daughters was reading the Scriptures aloud for the benefit of the whole. The moment they saw me, they burst into tears and wept bitterly for a long time—I found them all deeply convinced of their sinful and lost condition, and ready to hear of the love and grace of the crucified One—It was not long before they were all enabled to embrace the gospel offer. They were all united to the Church, and enjoyed "the peace of God," and the hope of eternal life. The mother manifested a deep contrition of heart, and tenderness of conscience as I have ever witnessed. She once told me that she thought she knew what Paul meant when he spoke of himself as one "born out of due time."—She was the first who became affected. The first sensation was anger.—The thought then struck her, "is not this of the Lord?—I have neglected him through my long life, and now he will not suffer even his people to come near me!" This thought went to her heart, and resulted in her saving conversion—It had the same effect on her daughters, and the boarder, when she communicated it to them. The old lady lived thirteen years to prove her hope and glorify God, and at the age of ninety-seven, slept in Jesus. One of the daughters was an eminent christian, and died soon after her mother ceased to need her care.—The other two are still living to God. I have never since forgotten, and hope to carry the recollection with me to the grave, that *God can do without me!*"

# HOME MISSIONARY.

Go,.....PREACH the GOSPEL,.....*Mark, xvi. 15.*  
How shall they PREACH except they be SENT?.....*Rom. x. 15.*

VOL. I.

APRIL 1, 1829.

NO. 12.

## AN ADDRESS,

ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Furnished by the Rev. Thomas De Witt, D. D. one of the Pastors of the Collegiate Reformed Dutch Church in New-York.]

The pious Israelites, under the former dispensation, greeted with joy the return of the three great annual feasts, when they should "go up to the house of the Lord," and when their feet should "stand within the gates of Jerusalem." "*I was glad (said the sweet singer of Israel) when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O, Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes unto the testimony of Israel, to give thanks unto the name of the Lord; for there are set thrones of judgment, the thrones of the house of David. Pray for the peace, of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.*" Psalm 122. Beautiful was the scene, and cheering was the sight, when the people of Israel came thus, from all parts of the land, from their distant inheritances, and allotments, and united in one body at Jerusalem to offer their sacrifices of righteousness, and pay their vows unto the Lord.

The former dispensation, which was typical and restricted, has passed away. We have now the dispensation of the Spirit, and Mount Zion has become, and is becoming, more and more, the joy of the whole earth.

"Blest Zion, still, in God's esteem ;

"All other seats excels ;

"Wherever He records his name,

"'Tis Zion; there he dwells."

At the poles, and at the equator—in the wilds of Southern Africa—in the isles of the South Sea—on the banks of the Ganges—amidst the snow and ice of Greenland; as well as in more favored Christian countries, where temples have long since been reared to the honor of the Redeemer's name, and are now vocal with his praise, the mercy-seat is not a "hair's breadth remove" from any one of those who pray for the "peace of Jerusalem."

There is not one exercise in which the Christian world is engaged and united, which so beautifully, and strikingly corresponds to the resort of the tribes of Israel to Jerusalem, there to offer, in one body, the sacrifices of the Lord, as the Monthly Concert of Prayer, in which different denominations of Christians have agreed to unite. The tribes of Israel have come up this evening. Their one cry is, "*Peace be within thy walls and prosperity within thy palaces.*" Where is the pious heart, beating warm with the love of Jesus and of souls, that does not delightfully and gratefully hail and embrace the privilege of bearing a part in the offering; that does not prompt the exclamation "*for my brethren and compan-*

ions' sake, I will now say, peace be within thee; because of the house of the Lord my God, I will seek thy good.

In the perusal of the Scriptures, the careful reader cannot fail to have remarked, how frequently and distinctly the influences of the Spirit are connected with the existence, increase, and prosperity of the church of the Redeemer, the Kingdom of God on earth; and, again, how intimately and constantly these are connected in their bestowment, with the work of prayer. Under the Old Testament, to which the promise of the Messiah was peculiar, the future glory of the church under the New Testament, was held forth in prediction as the dispensation of the Spirit, in reference to the larger abundance and wider extent of spiritual blessings. *"Yet, for all this, I will be inquired of by the house of Israel, to do it for them."* As our risen Saviour was about to "ascend on high leading captivity captive, giving gifts unto men," he directed his disciples to *"tarry at Jerusalem until they were endued with power from on high."* How do we find them in the mean time engaged? *"These all continued with one accord, in prayer and supplication."* *"And when the day of Pentecost was fully come, they were all, with one accord, in one place."* We remember the event which followed. What is the description given of the body of the disciples after the day of Pentecost? *"They continued daily, with one accord, in the temple praising God, and having favor with all the people, and the Lord added daily to the church of such as should be saved."* *"And when they had prayed, the place was shaken where they were assembled together, and they were filled with the Holy Ghost, and they spake the word with boldness, and the multitude of them that believed were of one mind and of one heart."* *"And the churches walked in the fear of the Lord and in the comfort of the Holy Ghost, and were multiplied."* When shall Pentecost scenes be reacted? When shall the spirit which animated, and the conduct and life, which characterized the primitive believers exist, spread, and prevail in the Christian church? When shall converts be greatly multiplied? Even when Christians, with one mind and one heart, shall wait for the promise of the Spirit and do the work of the Lord, not negligently.

In reading the epistles of Paul, we cannot fail to be impressed with the fact, that a most powerful sympathy pervaded the churches, interesting them in each other's welfare and wo, and causing them to be helpers of each other by their prayers and labors. How frequently and tenderly does the Apostle advert to his own frequent thanksgivings and intercession in behalf of the churches which he addresses; and how urgently and repeatedly does he entreat their intercessions for himself and the cause to which he was devoted. Here is explained the secret of the wonderful success which then attended the ministry of the Word, in extending the Redeemer's Kingdom, when earth and hell stood ready in all the violence and power of opposition to swallow it up. It ever has been the case in the annals of the church and it ever will be the case, that as fervent and importunate prayer abounded among the body of believers, Israel prevails; and that, as prayer weakens and fails, Amalek prevails.

The time and circumstances connected with the first suggestion of Concert of prayer for the revival of the work of the Spirit, and the extension of the Kingdom of God on earth, should be borne in mind. This suggestion was made by President Edwards, at a time when the work of God was carried on with power in our land by the instrumentality of his labors, and those of Whitefield, Tennent and others, the fruits of which, are in healing and



a blessing, even until now. It was in his heart to unite the friends of Christ in a holy a Concert. But the plan commanded only partial interest and attention and that merely for a season. Soon the work of the Spirit began to decline; lumber gradually seized upon the churches; the pool which had been stirred to life by the Angel of the covenant, became more and more stagnant. While men slept, the enemy sowed tares. After a season, the tares, which had vegetated, promised an awfully ripe harvest. Infidelity, with an aspect and tone, bold and threatening, urged onward to pollute and destroy. The times were troublous. But then, some of the servants of the Lord, mourning over the desolations of Zion, stood up, and said one to another, "*Let us rise and build.*" In the very first excitement of spirit and of action, in relation to the wants at home, Foreign Missions were devised and instituted. So true is it, that the genius of Christianity is, essentially and characteristically, Missionary. So it was on the day of Pentecost. So it ever will be as the Spirit is poured forth. So true is it, that Home and Foreign Missions, are intimately connected and mutually subservient. When this impulse was given, and the Baptist and London Missionary Societies were formed, this Concert of prayer was proposed, and has since been introduced and extended among evangelical churches of different denominations. In looking back to that period, and reviewing during the intermediate time, the means which have been devised, the efforts which have been employed, and the measure of success which has attended them, we are led with humble gratitude to exclaim; "What hath God wrought!" At the same time, we should be stimulated with enlarged desires, and fervent prayers, to multiply our efforts in the confidence, resting on promised grace, that "our labor shall not be in vain in the Lord."

The affectionate earnestness, and punctual fidelity, with which this Concert is regarded and attended by any particular church, may be viewed as an index of the state of religion in which it is found. Where but few of professing Christians attend this exercise, and where, among those attending, languor and indifference are cherished, the plainest proof is presented that the things which remain, and are ready to perish, greatly need to be strengthened. Individuals find tests and evidences of Christian character, in their love of the brethren, and in seeking anxiously and faithfully, to convert sinners from the error of their ways, and saving souls from death. So, in particular churches, spiritual life and prosperity will be discovered, by their deep sympathy in the interests of the church at large, and, their cordial co-operation in promoting the Kingdom of God among men. It is in the very nature of grace bestowed, to render its partakers stewards to minister the same unto others. When watered of God, individuals and churches, must and will water others; and, in that very act, they again become watered themselves.—Where are the churches evidently most richly strengthened, enlarged and blessed? Are they not those who *feel* most, *pray* most, *give* most, and *toil* most for the cause of Christ and the interests of souls all around them? Where are the churches upon whom blasting and mildew seem to be poured, and through whom barrenness appears to be spread? Are they not those who feel, pray, give, do, little or nothing in relation to these objects. These exercises of the Concert of prayer, directly and greatly tend to cherish the sweet communion of Christian love, and to promote and increase vigor of Christian exertion. In the common faith of those great "truths, according to godliness," which humble the sinner, exalt the Saviour in his Divine character and Mediatorial work, urge the

necessity of the influences of the Spirit, and explain the nature and means of holiness, amid minor differences, Christians are here brought to combine their efforts in the great work of doing good, in resisting the common enemy; and, in advancing that Kingdom which "*is not meat nor drink, but righteousness, peace, and joy in the Holy Ghost.*" Now, "*they all bow their knees before the God and Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named.*" Next to a believing view of the Great Intercessor, who collects in his golden censer the prayers of saints, nothing furnishes more refreshment and animation to him who is engaged in the work of prayer, than the knowledge that any number, however few, of those who, as Israel, have power with God to prevail, are at the same time engaged in his behalf. How reviving, and animating is the thought to a Christian assembly this evening, that thousands and thousands of kindred assemblies are united in the same work of intercession. How peculiarly grateful and comforting must this evening, in its return, be to our beloved Missionary brethren scattered abroad in their work, with all the associations which it brings. "JERUSALEM IS AS A CITY THAT IS COMPACT TOGETHER."

In view of the building of the tabernacle and the temple, Israel brought their offerings to the Lord unitedly and heartily. In view of the building of that spiritual temple which is to cover the earth, who does not feel it as his privilege to bring an offering to the Lord? "*Who, then, is willing to consecrate his service unto the Lord, this day?*" Do we respond to this? We shall add, "*Who are we, that we should be able to offer willingly after this sort: for all things come of thee, and of thine own have we given thee?*" Christian, each one in thy sphere, with the talents committed to thee, and by the opportunities afforded to thee, seek to bring glory to thy Lord and to advance his Kingdom. Trade with thy talents, or talent, and the increase shall be given thee. The Christian world is awaking to action, to (we trust) increasing, and still increasing action. The voice of God, by his Word and Providence, addresses his church: "*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*" "*Can ye not discern the signs of the times?*" The appeal to every disciple is, "*the Master has need of thee.*" And shall not the cordial response of every one be, "HERE AM I. LORD, WHAT WILT THOU HAVE ME TO DO."

## American Home Missionary Society.

### CORRESPONDENCE.

#### FIELDS OF PROMISE.—MISSIONARIES WANTED IN THE SOUTH.

We tender our cordial thanks to the brother in Boston, who has furnished us with the letter from which we have been permitted to make the following extracts. Other clergymen, who may receive communications of similar interest, will oblige us, and subserve the cause of Home Missions, by forwarding them for our use.

The writer states, that a work of revival was commenced in the Presbytery of South Carolina, more than a year since, and that, within three months, previous to November last, more than 150 had joined the churches of that body; and that there were then, near 300 in their anxious classes. He describes the encouragements and prospects of the church in that portion of our country as follows:

*From a Clergyman in South Carolina, to a former fellow-student,*

Our ministers are leaving their temporal affairs to the people, and directing all their efforts to the work of the Lord. So great is the change in this respect, that three years ago, most of our twelve ministers were teaching; now, only one is engaged in that employment. Sabbath Schools, with

Libraries, and Bible Classes, not one of which existed at that time, are now become numerous, and already produce fruit an hundred fold. The churches are awaking to feel that they too, male and female, have something to do in the vineyard of the Lord.

We have a few ministers possessing the spirit of the Apostles, ardently devoted to their profession, and determined to make all kinds of sacrifices which the cause of Christ requires. The work is only beginning, but the means are in operation. The fire is kindled in S. C. which we trust in God will not be extinguished, so long as any remain who are not practical christians.

While at the Seminary, you remember, I used sometimes to declaim, and in our private walks we often theorized on the opportunities our country affords of doing good by planting one's self in the midst of a needy people and sending a healthful influence over an extensive population. We compared the present facilities for acting upon moral character, to the labor-saving im-

improvements in machinery, by the use of which the same amount of labor yields a product from four to ten times greater.—Religious periodicals, tracts, concerts of prayer for particular objects, Sab. Schools with libraries, and anxious classes are the moral machinery, of late invention, by the use of which a minister may now produce an amount of good many times greater than he could have produced, by the same personal exertions, 40 years ago. By the same system of economy in money as in labor, one dollar expended in the cause of religion is now productive of a greater amount of good in the same proportion.—This is obviously true as applied to Missionary Societies in support of laborers in the gospel. The great question in religious economy, by *what means the least expense of time and money can produce the greatest amount of good?* is receiving its proper answer in those practical experiments which are gradually reducing the *operative* part of converting the world to a *practical science*. As this is the most important, so it is rapidly becoming one of the most magnificent of all the sciences. The present means of doing good enable the minister to put all hearts and hands in co-operation with his own,—to employ the whole Church. The heart of the female is peculiarly suited to prayer, in which by its constancy and its ardor it prevails with God. Her whole character is admirably adapted to instruct the young, to guide their minds and win their hearts to religion, and while men are engaged in severer duties and ought themselves also always, to pray and not to faint, she may communicate devotion to their souls and energy to their actions. Thus every piece in the spiritual house, fitly framed together, is made to sustain its part. A good Providence has placed me in a situation favorable to the experiment, of our theory, in the interior of an important state, surrounded by an interesting society. This experiment being commenced, was not to be abandoned in a few months, as had been the fate of previous efforts of the kind here.—It was undertaken on the principle that *want of immediate success is no good reason for relaxing efforts; and that the time and preparation, in which success does not appear, are necessary to the ultimate success.* I have kept steadily before my mind Eccl. 11, vi. have frequently preached on the influence of early education over our religious opinions, hearts and practice, which was applied with good effect to the happy influence of S. Schools;—on the fact that the interests of religion are committed to the Church, and that the Church is responsible for its own prosperity;—on the power of Ministers and private Christians to do good, and on this most important truth which has been present with me every hour, that *the means which God commands us to use, he promises to bless.*

*I am convinced that benevolent exertions, well directed and steadily pursued in the Christian cause, do not fail to accomplish their object, and often do much more than they had*

*hoped or aimed to perform, and I have come to feel that the true riches consists in winning souls to Christ, and that 40,000 pounds a year would be far less interesting to a man of St. Paul's feelings than to enjoy his humble efforts blessed each year by 40 true conversions; that at the bar of judgment, the moment in which he may be permitted to say, "here am I Lord and the children whom thou hast given me," will outweigh a life of happiness from any sources and all sources on earth. Thus far since my conversion every thing of mine has cheerfully been devoted to the cause of Christ, time and its earnings.*

#### THE SOUTH AS A FIELD OF LABOR.

In selecting the south as a field of labor for life, the students of our Theo. Seminaries have felt three formidable objections.—1: *A sickly climate.* This objection was certainly a formidable one among my fellow students, whom I left to come south. Young clergymen who had spent only the winter among us, represented our summers as fatal to a northern constitution. I am now closing my third summer. A large part of each has been spent in one of the most fatal districts in the state. Last year I rode once a month to preach to a congregation 40 miles distant, the present year to one 60 miles distant, and have lately rode 55 miles in a day and preached the same night. But if my constitution has suffered from change of climate and incessant labor, is not the reward worthy the sacrifice? In hope of gain, northern men spend their summers here, and few suffer by the climate. A part of Alabama, of Georgia and of S. Carolina enjoy a climate as free from disease as any spot in the United States:

#### 2. *Prospects of doing good are greater in other places.*

If this ever was a serious objection it is not true at present. Alabama begins to be visited by revivals. Georgia feels their influence from the cottage to the court. Along the Savannah above Augusta to the Mountains, including from 25 to 50 miles wide, there is not one presbyterian clergyman.—The earnestness with which these needy people entreat us on this side of the river to come over and help them, because the ministers of their own state are too few to afford them assistance, is doubly painful to ourselves, who are compelled to see the churches of our own Presbytery expiring for want of laborers. We sometimes go over, and often every sermon is rewarded by conversions among a people hungry for the bread of life. Lately two of our brethren spent *five days* in Franklin Co. Georgia, and *more than fifty hopeful conversions* are already the fruit of their labor.

This spirit of revivals is now appearing in the Presbytery of S. C. bordering on Georgia, and with 12 ministers, 36 churches, a territory 150 miles square, and a population of 175,000, may we not believe that the Holy Spirit while preparing the people for the word of life will move the hearts of stu-



dents in theology to come to our assistance? Are not some hearts already burning to enter this laborious part of the Lord's vineyard? Will not some ardent for the field, prefer, to a parish 4 or 6 miles square by the fire side of their nativity, a *whole country* ripe for the harvest? A country into which they must go with *incessant toil*, and gather as they go? Happy is that man who is permitted to leave kindred, and native land and all that he holds dear, to reap this southern harvest, already ripe for his labor. Now is the time when the *Spirit* and the *bride* say COME.

3. *Want of support.*—This has been an obstacle. Most of the students of, our seminaries, in debt for their education, must have more than a mere support. Southern Churches will increase their contributions as their ability increases. Till that time the Home Missionary Society offers her assistance. Assistance of this kind is seasonable and indispensable, and no where do benevolent contributions yield a readier or a larger reward. I am astonished to see it publicly reported by that Society that "*Missionaries for the South cannot be obtained.*" *Cannot be obtained!* Then they have not been here to see us with *our eyes* and to feel with *our hearts*. If our call does not reach them, it is because our descriptions have failed to present them with the magnificence of the prospect. Let christians rejoice that the Lord is taking the work of Southern revivals into his own hands, and is making *the people* willing in this day of his power, whether his *ministers* will hear or whether they will forbear.

*From a Correspondent on the Eastern Shore of Maryland, Feb. 10, 1829, to the Cor. Sec.*

The field in which I am laboring, well de-

serves your attention. Besides the Methodists, there are but three ministers in, at least five of the adjoining counties; one of them is a Presbyterian, the other two, are Episcopalians.

I am the first Presbyterian that ever labored here statedly; and there is, so far as I can ascertain, but one minister of our denomination within 70 miles of me. This may well be called a moral Lapland. Iniquity greatly abounds, and the love of many waxes cold.

I am much encouraged in my prospects of usefulness. I have established three separate places of worship. They are in different parts of the county, and separated by rivers. Two of them contain a population of, at least, a thousand souls each. One of them has had no regular preaching for two or three years; the other never had.—The attendance at these places of worship is very good, considering the inclemency of the season, and the very uncomfortable places in which we have to worship. I wish I could present one of these assemblies, sitting and standing around me until I am so much overcome by cold as to be no longer able to address them, to some of your splendid congregations in New-York. I think they would at least enable you to furnish this people with that spiritual food for which they are daily perishing. They say, why cannot a Missionary remain with them—why will your Societies send the Gospel past us, to others who cannot be more destitute than we are?

With you, it remains to say, whether these works shall go on or stop. I need not speak to you of the importance of the former, or of the awful consequences of the latter. "Can you not come over and help us? Can you not extend to us the mantle of your faith and take us under your fostering care?"

## REPORTS OF MISSIONARIES AND AGENTS.

### GEORGIA.

*From Rev. J. Leavitt, Lincoln Court House, Georgia, Feb. 4, 1829.*

It will be recollected that Mr. L. was commissioned by this Society, in Nov. last, to go as a Missionary to S. Carolina. He has been stationed by direction of the S. Carolina Missionary Society at the above place. The following brief extract is from his first report:

I am the only Presbyterian preacher in this country, which contains an area of about 400 square miles. Rev. A. Foster, is 26 miles to the east of me, on the other side of the Savannah, in Willington S. C. On the west, distant 26 miles, is the Rev. Mr. Hoyt, in Washington, Ga. These, are my nearest fellow laborers, Methodists and Baptists, excepted; who are numerous through this whole region, and with whom, I am on terms of brotherhood.

### ILLINOIS.

*From the Rev. J. M. Ellis, Jacksonville, Morgan Co. Illinois, Feb. 16. 1829.*

It is with real satisfaction that I can speak of "*something done*" for the churches at the west. We have occupied for several weeks the house built for us by the church in this place. It is a convenient frame house, with three rooms. They are now adding out buildings. Every thing goes on harmoniously, and pleasantly; with as little exception as commonly falls to the lot of ministers of the gospel.

What is most needed, at this time, is a suitable meeting house. Preaching is held in a school house, but at our common meetings, it is usual to see numbers walking homeward, not being able to gain admittance. And this, as the town increases, is continually becoming a greater evil. *We have no place of worship that can accommodate*

*those who would meet for the worship of God on the Sabbath.*

Few country towns have risen with a rapidity like that of Jacksonville. Within the last year about a dozen frame buildings have been going up, 3 of two stories, (one brick,) finished in good style. I never attempted to count the temporary log buildings that are going up almost every day.

God is sending forth laborers in answer to prayer. Another young man of good promise, licensed a few months since by our Presbytery, (Oct. 8.) now offers his services to your Society for the coming year.

The second week in Jan. a Presbytery was organized in this state, having been divided from Mo. by the Synod in Oct. last. The Presbytery now consists of seven clergymen. Br. Bergen, with one or two others, are yet to join. We have also two licentiates. We thank God and take courage.

#### MISSOURI.

*From the Rev. H. Chamberlin, Franklin, Howard Co. Mo. Feb. 1, 1829.*

Mr. Chamberlin, as was intimated in our last No. of the *Missionary*, [see p. 180] expected to spend some time in exploring the western frontiers of Missouri. But his labors being much needed in Franklin, he has been induced to remain there for the present, with hope of more effectually promoting the object of his mission. He writes as follows, under the above date:

It is very desirable, that some active spirit should traverse those regions, west of this point, where large numbers of emigrants are fixing their habitations. Franklin is now an out-post in relation to the line, which fixes the present boundaries of the Presbyterian Church. But far beyond this, the dark forests which shade the Missouri on the north, are yielding to the hand of the cultivator; and the rich prairies on the south—*prairies rich beyond description*—are becoming fruitful fields. The wave of emigration is not yet stayed. It has not reached its ultimatum. Its force is undiminished; and it remains to be determined, how much farther our exertions must be extended, to meet the spiritual exigencies of men, whose minds are *sometimes* darker than the forests which they penetrate. Other denominations may have sent their heralds; But, as yet, over these extensive regions, the pathway of a Presbyterian minister is not known. Not so with the private members of our church. So far as our researches have extended, we find them scattered, as sheep in the wilderness. They have doubtless gone to the farthest limit of civilization. Your Missionaries are continually making such exertions as their engagements will permit; and they seldom return, without discovering some communicant before unknown to them. When we have travelled from *sixty to eighty miles*, for the purpose of preaching to a *small audience*, gathered in a *little cabin*, our toil is often repaid by the cheering and hearty welcome, of some veteran of the Cross, whose remote situa-

tion has deprived him of church privileges. "*Good is the Word of the Lord,*" said one to me—one, whose eyes were swimming with tears of joy. "*Good is the Word of the Lord,*" responded his venerable wife, who is just on the verge of Jordan.

You will see the importance of sending to our aid a new corps of Missionaries. We are too few in numbers, and too much separated from the vital energies of the church, to do much good. We mean to act manfully our part. But what can we do? We will not yield to despondency, while there is ground to hope. But how can two or three men, control a vessel when there are so many adverse gales? Every county on the two rivers, needs a Missionary this moment. Let men come in sufficient numbers—come single—come prepared to endure toil and trial—come in the Spirit and with power, and we shall sing of victories.

#### INDIANA.

*From Rev. U. Maynard, Liberty, Union Co. Ind. Feb. 7, 1829.*

Mr. M. was sent to Indiana by this Society, in October last; was stationed by the Indiana Missionary Society in Liberty and Connersville; the latter of which, is the county seat of Fayette Co. where he has labored since the 8th of November. The following is extracted from his first report.

Though this town contains between 50 and 75 families, and Connersville twice that number; yet for several weeks before my arrival, in neither place had there been preaching of any description. Many of the people, therefore, appeared to rejoice at my coming.

My congregations have at no time been large, except on a communion season, two weeks since. Generally, between one and two hundred attend preaching on the Sabbath. In this country, and especially in this part of it, the people are so divided in their religious opinions—there is so little light and so much prejudice, especially against Presbyterians, that a large congregation cannot be expected. Still, my hearers have been continually, though gradually, increasing in numbers; and I have reason to think that a host of prejudices and objections have been already dissipated, and some of the people who never before heard a Presbyterian preach, nor heard of a Presbyterian; but with disapprobation, are beginning to think that Calvinism has been grossly misrepresented.

Besides preaching twice or three times each Sabbath, alternately at this place and Connersville, I have six places at which I preach in the week, as often, at least, as once in two or four weeks; so that I generally preach about four or five times each week. These places are from three to six miles asunder, and all containing some who are very desirous that I should continue my labors among them. At almost every such appointment, the largest room that can be obtained, is crowded with attentive hearers.

I have preached since my arrival, about fifty sermons, besides lectures and attending prayer meetings; of which we have one weekly in this place.

#### A CHURCH ORGANIZED.

Although there were between 15 and 20 Presbyterian professors in this place, yet there was no organized church, until about two weeks since; when one was constituted of 12 members, with the prospect of being increased to 18 or 20, at or before another season of communion.

#### SABBATH SCHOOLS, BIBLE CLASSES, &c.

Sabbath Schools and Bible Classes, are institutions of which little is yet known in this country. Only some of the people have seen, or read, or heard of their great utility in older countries at the east or south. There had been an effort made in this place to sustain a Sabbath School nearly two years since; but it failed for want of intelligence on the subject among the people, and for the want of energy and self-denial, among the teachers. We have now, and have had, for more than two months, a Sabbath School of about 80 members, all of whom are making rapid improvement. At Connorsville, the Sabbath School is not flourishing. We have a small Bible Class here, and hope soon to be able to call the attention of others to this most instructive institution.

For several weeks past, I have pursued a systematic course of family visitation, and hope, before the close of the year, to comply fully with the charge in my commission on this subject. Although, in some instances, I have met with coldness and opposition, I have generally been received with cordiality, been thanked for my visit, and requested to call again; and that, too, by persons not professing religion, who were disposed, at first, to call in question the propriety of my course. In this region of country, family visitation is a new thing, and produces considerable excitement.—Still, even here, I am not alone in thinking it one of the most effective means of coming at the conscience and the heart, and of answering the objections and excuses offered for neglect of religion. It has enabled me to be specific and practical in my preaching beyond what I could have been without it. I have found several families destitute of any portion of the sacred Scriptures, and some times two or more families in the same house, all of whom were abundantly able to purchase. Sometimes the husband was a Universalist or a Deist, but the wife a true or a speculative believer, and anxious, but unable to purchase a Bible.

In Fayette county, there is a Bible Society that has done much, though not half that needs to be done, towards supplying the destitute. One hundred dollars worth of Bibles has been obtained, and nearly all distributed; and \$200 worth more, would not suffice to give each destitute family one copy. In this county, an effort was made

to organize a Bible Society last year; but it failed in consequence of the circulation of of the common slander upon the A. B. S.—i. e. that it is all a speculation. After the departure of the Agent, there was no one able to repel the accusation by showing its falseness. We propose to renew the effort soon.

#### GRATITUDE FOR TRACTS.

I can never be sufficiently grateful to the A. T. S. and to friends at the east, for supplying me with about 15,000 pages of Tracts. They have done and are still doing vast good. The opportunities for gratuitous distribution were so numerous, and my stock so comparatively small, that I found it indispensably necessary to sell by small quantities, so as to enable me to purchase again, and again. We have already a female T. S. in this place, and I trust shall soon have others in the region. There are multitudes in this country that never saw a Tract nor heard of one. Sometimes when I have offered to give, there has been manifested a reluctance to receive, lest there were mischief in concealment. Yet when assured there was none, the Tracts were received with gratitude.

I could fill my sheet with tract anecdotes that to me have been peculiarly interesting. I have had in my possession near a hundred of Jonathan Kittrege's address on Ardent Spirits and they are doing wonders. About 20 have been distributed in this town, and vicinity, and are exciting so much interest that for some time past it has been the chief subject of conversation, and will doubtless be the means of the formation of a Temperance Society, and will save many from impending ruin. A thousand of this Tract would sell and do good in this county.

#### ENCOURAGING SUCCESS AND MORE LABORERS WANTED.

Although I cannot speak of a revival under my preaching, yet I trust the Lord has given me, unworthy as I am, a few seals of my ministry. Three or four have obtained hopes of having passed from death to life. There are a few others in a degree convicted of sin, who I hope will soon come to repentance.

I have great reason to bless God that I have been sent to this country, I have seen and heard enough to move the heart of any christian to acts of benevolence. I have found persons here members of the Presbyterian Church, who had not enjoyed a season of communion, one for *four*, one for *six*, and another for *twelve years*. They were truly famishing for the bread of life.—I have visited a woman in sickness, who has since died, I trust in faith, and who had not been at the table of her Lord for *thirty years*. These things, dear sir, and many others, have made me feel grateful that I am here. This country is truly a moral wilderness.

There are persons educated and attached to Presbyterianism, scattered all over this



country. They sigh over the privation of privileges they once enjoyed, and greatly rejoice at the arrival of a Missionary among them. There is field enough within my bounds for another of our Brethren. There are near met two churches yet unsupplied, in the bounds of one of which, I am told, there are 80 families, who would desire a minister of our order. The country being new, the people are generally in moderate circumstances, still many are willing to do something for the support of the Gospel among them.

Could the donors to your funds but see and feel what is seen and felt by your missionaries, instead of diminishing, they would double their donations. Praying for the prosperity of the cause and asking your prayers, for the dear people with whom I labor, I subscribe &c.

#### NORTH CAROLINA.

*The Rev. Michael Osborn was commissioned in January last, as a Missionary to North Carolina. He reports as follows, dated Newbern (N. C.) Feb. 11, 1829.*

I have accepted an invitation to supply the First Presbyterian Church in this town; left vacant by the recent removal of Rev. Mr. Hatch.

The congregation are not in need of Missionary aid, and I therefore beg leave to cease to act under the Commission given me by your Committee. I intend soon to refund the outfit advanced me.

#### OHIO.

##### GREAT ENCOURAGEMENT.

*From Rev. A. Pomeroy, Gallipolis, Ohio, Feb. 23, 1829.*

Early in January, I left this people, to enter upon the important service assigned me as your Agent. I now hasten to communicate the pleasing result.

##### AN AUXILIARY IN CLINTON CO.

My first effort was made in Clinton county, where my object met with a cordial approbation. Four congregations were organized into a County Society, Auxiliary to the A. H. M. S. with a subscription of \$213. The destitute condition of this place, has already been presented, (see Home Miss. p. 166.) The little church here, hitherto without a pastor, were greatly encouraged and cheered by the prospect of obtaining so great a blessing. The county is one of wealth and importance.

##### AN AUXILIARY IN CLERMONT CO.

I next visited Clermont county, and formed a Society composed of three congregations, having a subscription of \$240. This county is large and populous, and presents a field for great usefulness.

##### AN AUXILIARY IN LAWRENCEBURGH, IND.

By the particular request of brethren in the ministry, from Clermont, your Agent proceeded to a section of country border-

ing on the Miami, and formed a Society at Lawrenceburgh, embracing four congregations—two in Indiana, and two in Ohio—with a subscription of near \$400. The relative situation, the fertility and the wealthy population, render this a field of great importance, where the peculiar and well directed efforts of an able and efficient Missionary might accomplish great good.

##### AN AUXILIARY IN MADISON AND UNION COS.

A fourth Society was formed in Madison and Union counties, composed of three congregations, having a subscription of near \$300.

Here, I closed my exertions, not for the want of urgent solicitations to go further, or prospects of success equally certain; but for no other reason than the fear of giving encouragement for more Missionaries than the Parent Society could furnish. Other places were visited, and the promise left that if men can be obtained, they shall receive further attention. The ground now passed over can be only partially supplied by the very arduous labors of 4 able men. To each of these Societies other congregations might have been added, and some were anxious for it, so that each would have called for the entire services of two Missionaries; *but where can they be obtained?* I had only returned, when the earnest cry "come and help us," was heard again; a cry that had followed me one hundred miles. Will you say, "go onward?" I repeat the pledge given by your Agents last year, that, with the assistance of our Master, Auxiliary Societies shall be formed for all the Missionaries you can send us.

The Societies for which I plead are, all of them, places of *importance and promise*.—They embrace six feeble and destitute churches. Five of these began, each, to build a house for God, but no one is finished, and some of them are without doors or windows. Through them the cold wind may whistle, but no song of Zion is heard there. No worshipper goes there to weep, or praise or pray. Do you ask why is this? *They have no minister.* Some of them once had one, but now they walk by his grave, for God has called him home; or, he is gone to some other part of the vineyard, and no one comes to fill his place. With a faithful pastor, their sanctuary would not only have been finished, but filled with heirs of heaven, sitting down with joy and gladness to the feast of love, spread by the hand of Jesus. *Never will your Agent forget their mingled expressions of gratitude and grief, as they eagerly listened to the plan of operations of the A. H. M. S. They have long been as sheep having no shepherd, but now their hopes revive and they bless God. To your Society they reach forth their hands and ask for help. Shall they be disappointed? Must they be told there is no Missionary for them?*

Other denominations are doing what they can; but still there are multitudes, either in the church, or in some way connected with it, who earnestly desire the stated preach-

ing of the Gospel from men in our own connexion, and will do all in their power to sustain it; and, if suitable men can be obtained, will soon be able to give the whole support. Our state, in a special manner, calls loudly for an able and efficient ministry. I do not mean to imply that those now in the field, are not such; but the necessities of Zion around us, most urgently demand more, and it is confidently believed, that in no section of our country would the effect be more speedy, or the result more happy.

#### THE HALF HAS NOT BEEN TOLD.

You have heard much about the importance of Ohio, but, sir, the half has not been told. Let me request the patriot and the christian, let me beg my brethren in the Schools of the Prophets, to look again. You see a state in her infancy, with a million of inhabitants—her enterprize, her sources of wealth without a limit, rising in importance beyond a parallel, while her literary and religious character bears no adequate proportion to her advancement in other respects. At the present moment she is sending abroad an influence, felt to the extremities of the nation, an influence which will be, *which must be, the influence of life or death to millions.*

The friends of Jesus in our own and in other denominations are toiling for the welfare of our beloved Zion, but were the moral power of our State doubled, it would still be inadequate to the demand. In our own church there are now more than 100 vacancies, and double this number of churches and congregations might soon be gathered, if we had men. And will *ten* meet this demand? Yet we may not expect even *ten*. Sir, *we plead, we beg for help. O that the God of Zion would send forth laborers to this mighty harvest.* I know there are some ready to go any where, who say "Here Lord am I, send me." But their number is small, and they cannot all come to Ohio.—They must separate and go to the four quarters of the globe. We need a hundred such. In this State alone one hundred able ministers of Christ might now occupy most important ground, and find full employ, and the means of their support would not be wanting. *But where are the men?* Will not the eastern churches, now enjoying the richest blessings of heaven, present more of their sons for this glorious enterprize? If any can be indifferent, or withhold from such a cause, at such a time, let them read the message to Meroz, (Judges, V. 23.) or when *too late*, they may see the importance of the work, they should have performed, written with tears and blood on the tomb of their country—religion and liberty having sought another clime—and then may be heard the wailing of its millions in woe forever! Sir, my heart is *full*, but I have no words to speak the importance of the cause I would plead—will not some abler pen move? Will not some master spirit that never steps without effect, nor speaks without attention—plant himself upon the Alleghany, and from that elevation

survey this immense region, then return home and tell the story, and plead the cause of God and our country, till Home Missions shall receive that attention and support their unspeakable importance demands?

I have been absent from my people seven weeks. have rode more than 700 miles—formed four Societies. Aux. to the A. H. M. S.—Composed of 14 Associations, with a subscription of about \$1200, and thus an interest has been awakened, which I doubt not, stands connected with the salvation of many souls. From the operations of your Society, in this region, the past year, we have the greatest encouragement. Even now, our expectations are more than realized. God has given the seal of his own approbation, and with it the assurance that the work will go on.

From Rev. X. Betts, Wakeman, Lorain Co. Ohio, Feb. 1, 1829.

Mr. B. was commissioned for Ohio in Oct. last, and arrived on the field of his labors the latter part of November. He writes as follows.

I have now been in the field 10 sabbaths, and have preached 42 times, and in 12 different townships. Attended monthly concert twice, bible class 3 times, 2 church conferences, 1 pastor's meeting, 1 meeting of Presbytery, the organization of one church, (Penfield, Lorain Co.) baptised one infant, visited 5 schools, and many families. You will perceive I have made Wakeman, more than any other place, the scene of my labor. It is a town in Huron Co. on the Vermilion River, the third town back from the Lake. There are in the township about 30 families, a congregational church of 13 members, (and one propounded, making 14) 6 males, 8 females, and a few more professors of religion, who have not yet united with the church there. The inhabitants are principally from 2 or 3 adjoining towns in Con. so their previous acquaintance forms a bond of union among them not felt in all the towns or societies. The state of morals is rather above mediocrity for this part of the country. The people have been accustomed to hold religious meetings on the sabbath, from their first residence in this place, I think 10 or 11 years. They have had occasional preaching among them; sometimes stated supplies for 1-4 or 1-5th of the time. They now wish to *settle* a minister if possible for one half, or a still larger portion of the time. They do not expect much aid at present from more than about one half the families in the place. The congregation on the sabbath is however made up of persons from nearly all the families. Though we meet in a log house, and that is situated in the woods, yet I have no where attended more interesting meetings. The congregation presents a scene of order, attention, and apparent intelligence, which might be a reproof to many of the congregations which are regarded as refined and polite in the older states. I have commenced a bible class, which is attended by about a dozen of the youth. It is my intention to

extend it, to include those of a more advanced age.

Next to Wakeman, Clarkesfield has shared my labors. It lies directly adjoining W.—Clarkesfield has more population than W. but not as much united. The congregational church is less, and the state of morals not quite as good.—The people, however, feel disposed at present to unite with Wakeman in occupying the time of a minister.

The congregation is nearly the same as in W.; they have been in the habit of holding meetings from the commencement of their settlement, (10 or 12 years,) though for a long time, I think 5 years, it was held always in one family; and till two weeks since, all the male members of the church, residing in town, or that attended meetings, were in that family. There are in the place Baptists, and Methodists, but I believe as much Catholic spirit prevails as in almost any place where there is as much diversity of sentiment. At our last monthly concert we had the pleasure of uniting with a Methodist brother in praying, "Thy kingdom come."

#### A MISSIONARY SOCIETY FORMED.

There seems some reason to think, that the churches in this part of our land are rising. In my summary I mentioned that I attended one Pastor's meeting. It was a meeting of ministers for mutual improvement, and to consult respecting the welfare of Zion. At the same time and place of that meeting, there was a meeting of Laymen, who appeared to come without knowing definitely what they were going to do, but filled with the thought that something must be done for the more general support of the gospel in these parts, for the suppression of vice and the promotion of vital piety. These brethren met partly at the suggestion of some of the ministers about here, and I cannot but think the meeting has already resulted in good, and will hereafter result in greater good. They seemed at the time to possess much of a spirit of prayer, and the resolutions which they adopted at the meeting indicate that their prayers were not formal service merely. Before the meetings broke up there was a joint meeting of Pastors and Laymen. When the brethren came into our meeting they appeared almost like Moses from the mount. That they had enjoyed sweet intercourse with God and fellowship one with another, was manifest in their countenances. They read the resolutions they had adopted, and a circular letter which they had drawn up and were about to send to all the churches in this Presbytery. The resolutions were about to this amount. "First. That we are not our own—that our time, talents, possessions, all that we have, are the Lord's—that, therefore, we ought to unite our exertions for the more general support of the gospel, for the suppression of vice, and the revival of vital godliness among us. Second. That to the accomplishment of this object, we deem it expedient to address a circular letter to all the churches in this Presbytery, requesting their united aid; and

especially requesting them to take into consideration the expediency of forming a Domestic Missionary Society." [See Rev. E. Conger's letter in *Home Miss.* p. 184.]

*From the Rev. C. N. Ransom, Chester, Meigs Co. Ohio, Feb. 25, 1829.*

Mr. R. was sent out by this Society in October last to labor within the bounds of the Auxiliary Society of Meigs Co. Ohio, where he arrived Nov. 2. He reports as follows.

From that time to this I have always preached twice on the sabbath, and three times when it has not been necessary to meet one of my bible classes on sabbath evening.

Mondays, except in one or two instances, I have devoted to visiting from house to house. I have frequently preached on week days, but have as yet found it necessary to favor my lungs, which are not so strong as I could wish.

I have at present four bible classes, and meet some one of them every week. The bible classes are generally well attended.—The class at C. consists of about 30, at the Plains of 40, at Rutland 70, at Longbottom 20 members. The spectators are often much the largest number, at the meetings of the bible classes.

We have flourishing Sabbath Schools at Chester and at Rutland, but have not yet succeeded in establishing them at the other places.

There is no Presbyterian Church in this county, nor can be at present. There are at Rutland about a dozen Presbyterians, four of whom are men. There have been three hopeful conversions, in one family, all of whom are females. On the Plains are also 10 or 12 persons who have been members of the Presbyterian church. Some of these I have reason to think pray most heartily for God's blessing upon my labors. In this place also I have seen some indications of seriousness. What the Lord designs to do, I cannot tell; still I cannot but thank God for what mine eyes have already seen, and take courage.

At all the places where I preach the audiences have been increasing for more than two months. In some instances many have gone away because they could not get into the house.

#### STATE OF NEW-YORK.

*From Rev. J. A. Murray, Hoosick Falls, Rensselaer Co. N. Y. Feb. 25, 1829.*

I left Brunswick on the 26th of Nov. and after visiting Pittstown and Cambridge, arrived here, where I have remained nearly 13 weeks; during which, I have preached 52 times, besides attending 31 meetings for prayer, conference or inquiry.

On arriving in Hoosick Falls, my heart was pained on beholding Zion's desolations. The Pres. Church consisted of less than 40 members, and but 9 males, 4 of the males lived out of the village, and 4 others were engaged in the factory, which made it difficult for them to attend meetings except on



the Sabbath. Christians were discouraged and trembling for the very existence of their church. But at present, the prospect of the Pres. Soc. is a little more encouraging. A subscription has been raised for the erection of a house of worship, upwards of \$1200 have been subscribed, a site has been purchased, and the contract closed for its erection by the 1st of October. This house, I think, will contribute towards giving permanency to the religious society.

#### INDICATIONS OF A REVIVAL.

On the 12th of Jan. I was permitted to write in my journal, "There can be no doubt that God has commenced a work of grace in this town. Many more attended the inquiry meeting this evening than have previous ly done. The convictions of some sinners are deep, and bear incontestible marks of being made by the Holy Spirit." During the week a married lady called to tell me, *what a Saviour she had found*. Since that time the work has advanced, but not with that power and majesty which we desire. An unusual thoughtfulness is spreading through the village. Although we mourn that cases of conversion have been *very few*, yet the Lord has comforted us from time to time, in permitting us to hear the young convert speak of God's goodness—of his own vileness, and ingratitude, and of his humble hope of forgiveness through a precious Redeemer. It is the Lord's work, and to him be all the glory.

Last Thursday was set apart as a day of fasting, humiliation and prayer. This day was rendered very interesting by hearing three young men declare the goodness of God in recently enlightening their minds, and changing their hearts. They were all lately from Great Britain. One from Ireland and two from Scotland. They seemed to feel that they were no more strangers and foreigners, but fellow citizens with the saints and of the household of God. We could not but thank God and take courage.

Hoosick Falls is probably destined to be a place of considerable importance, the water privileges are great, and as manufacturing establishments are encouraged, the place will increase. Another large cotton factory is to be put up during the year, which will increase the number of inhabitants. It seems highly important that the gospel should be firmly established, lest it become like some manufacturing places in the old countries.

Hoosick contains many inhabitants, con-

siderable intelligence and independence, but very few professing christians. The Baptists, and Methodists, enjoy the labors of active good men, and are doing good. But very much land remains yet to be possessed. An active, efficient, self-denying man, might with the divine blessing, accomplish vast good in this town.

#### MAINE.

*From the Rev. D. T. Wood, Agent of this Society in the service of the Maine Missionary Society, Augusta, Me. Feb. 28, 1829.*

Since my last communication I have been as far east as Bangor, visiting some towns on the Penobscot. There is but very little difficulty in raising \$2000, which being nearly effected, I suppose it will not be expected that I continue much longer in the service of this Auxiliary. Particularly as I learn you are about to succeed in employing a permanent agent in this state. Such an agency, I am persuaded may be made most serviceable to the interests of Domestic Missions, not only here, but generally where the system is in operation. Enough to employ the skill and time of the most thorough man during the whole year, will be found in Maine.

They need system and order in this department very much, and this object can only be secured by the labors of some one, who shall secure the confidence of the good people of the state, and whose exclusive business it shall be to exercise supervision over this part of christian benevolence.

There are some very pleasing revivals in several towns in the state at the present time. Buxport is highly favored. A still solemn and gradual work of grace has been progressing at this place some months, and from an interview with their minister, and from later accounts, seems to be no less interesting than at first. Bangor, (a place as I think favored with a company of laymen inferior to none in the country any where,) is in a most interesting condition. Many of its citizens, business men, were, by a former revival, changed into men of faith and prayer; and the aid which is given brother Pomeroy, by their influence, is most happy. The town south of Bath, is enjoying an uncommon season of refreshing from God.—Old men, as well as young, are subjects of the work.

### NOTICES OF AUXILIARY SOCIETIES.

#### DOM. MISS. SOCIETY OF CLINTON COUNTY, OHIO.

We have received, with great pleasure, the report of the formation of an Auxiliary Society of the above denomination. [See A. Pomeroy's letter, p. 201.] The following is extracted from the letter of the Secretary, Mr. S. Buck, announcing the same, dated Feb. 2, 1829.

We are in the bounds of the Chillicothe Presbytery, and have had supplies from it

and Ohio Board of Missions, as often as could be conveniently afforded; but these, though cheering and consolatory for the moment, left us in the intervals in a disconsolate situation. Our distance, *far from the flock*, precludes the idea of a connexion with any other branch. We had heard of your benevolent institution, and were making efforts to reach it, but knew not how, till on the 8th of January, your kind Agent, Rev. A. Pomeroy, arrived in our region, with the proposition of not only a preached

ospel, but pecuniary aid to those desirous of not being able to support it among themselves. We formed our Society, Auxiliary to the A. H. M. S.

We now earnestly solicit your assistance. We would be tardy and reluctant in asking temporal favors, and would suffer with hunger and cold sooner than beg; but when we reflect that we have immortal parts or souls, to be lost or saved by means, we do not hesitate a moment to beg at Zion's gates. We cast our eye on the sacred page, and find the first man saved by "Grace," through faith, the gift of God; and that faith is by hearing, that there is no hearing without a teacher, nor can we have preaching except he be sent. Then we are constrained to ask for light and truth, and that promise made to ourselves and our children.

Whilst the Baptist and Methodist branches are using their exertions for the cause, shall we do nothing? Each spark of truth will aid by whatever name it may be called. Help us, we pray you, that light may shine into our hearts, and the hearts of those around us. We hope soon to be able to talk alone, and join with you to grant relief to those we have never seen, nor shall we, till all will be called before the judgment bar, and you with us, and those, we trust, may meet with that reward that man can neither give nor take away.

We have \$213 subscribed, and good, and have prospects of more. We hope your laudable plan may produce "its likeness," wherever it shall be known, and that we may be able to work with you, as co-workers.

#### DOM. MISS. SOCIETY OF CLERMONT CO. OHIO.

The above Society, Auxiliary to the A. H. M. S. was formed Jan. 22, 1829, by our Agent, Rev. A. C. Meroy. [See p. 201.] Their secretary, Mr. R. Carter, in reporting the above, writes as follows:

We solicit the aid of the A. H. M. S. in

procuring us a minister. The county of Clermont contains a population of 19,000 souls, and no Presbyterian Clergyman, excepting one who preaches occasionally on the boundary line of the county. Other denominations are prevalent. There was a church formed six years ago in this town, but its numbers have since decreased. A minister, pious, liberal and energetic, might be the means, with the blessing of God, of giving a new impulse to the cause of religion in this place. It is more than probable that this will be the last solicitation for aid from the Parent Society.

#### DOM. MISS. SOCIETY OF WAYNE CO. PA.

The above Society, Auxiliary to the A. H. M. S. was formed on the 15th of February. The Secretary, Rev. Joel Campbell of Bethany, under date of Feb. 23, remarks as follows.

We hope to be able to support a Missionary for one year, at least. I need not tell you how greatly we need a missionary in this section of country. I am the only settled minister in the county of any denomination; and this county is large, sixty miles in length; and what adds to our difficulties, the country is mountainous, and roads bad.

Many of the people in this county very seldom hear a sermon. Many of the youth have grown up without having any religious instruction. Some of them have heard but two or three sermons during their whole lives.

Since I came here, about eighteen months, there has been an increasing attention to the means of grace, a growing desire to enjoy gospel privileges; and a willingness to support the gospel ministry. A faithful Missionary would find our field white for the harvest, and would also find the little band of christians within our bounds, ready to co-operate with him in doing good.

### MISCELLANEOUS.

#### AN APPEAL PROMPTLY ANSWERED.

In our last No. of the Missionary, was inserted the "interesting appeal" of the Rev. Mr. Bergen, for \$100 to aid in the erection of a church in Springfield, Mo. (see p. 182.) The Treasurer has since received the following note, enclosing \$25 of the sum required.

MR. KNOWLES TAYLOR,

Dear Sir—Having read Mr. Bergen's "interesting appeal," I hasten to send you the enclosed, towards complying with his moderate request.

I remember his faithfulness at Bottle-Hill, and sincerely hope he may be made the happy instrument of much good to the people of Springfield.

Since the above was handed in, another individual has pledged the remaining \$75; so that we are permitted to say that, the \$100 is now ready to be paid to the order of Mr. B. as soon as we are assured that it is needed by the people of Springfield to finish the

building, which we understand they are taking measures to commence.

#### A HEAVE OFFERING.

[From the Report of a Missionary.]

P. S. Of the tithes which the Levites received from the children of Israel, they were required to offer up a "heave offering," to the Lord.

This ancient regulation has, perhaps, been too much overlooked by modern Levites.—A careful reading of the 18th chapter of Numbers, from the 21st verse to the end of the chapter, may suggest some useful hints to Gospel ministers. As a member of Levi's family, though the least in my father's house, I beg the privilege of presenting, through the medium of your Society, a small Heave Offering to the Lord. Please to accept, and appropriate for the benefit of the destitute, the enclosed \$50, and the \$50 which are now due to me from your treas-

ry. This sum, though more than a fourth of my income, and more than a sixth of my possessions, is deposited in the Lord's Bank with the utmost cheerfulness. My regret is that I cannot make deposits *there* more frequently and more abundantly. Would not those who are laying up treasures for sickness, for old age, or for heirs, do well to ask themselves whether they have returned to God the things that are God's? Shall we pay all others to whom we are indebted, but not even "carry home," what we have borrowed of the Lord?

PERHAPS SOME ONE MAY BE EXCITED TO DO LIKEWISE.

[From the Report of a Missionary.]

I shall be able this year to make myself a Life Director of the A. H. M. S. Perhaps a little money thus devoted, may enable the Gospel to be preached one year in some place, where otherwise the people would be destitute. Take \$100 of my salary, and cast it into that part of the Lord's treasury of which you are an almoner. Perhaps some one whose heart is now bleeding over the moral desolations of our land, will, in consequence, be excited to do likewise.

## PROPOSED UNION OF THE BOARD OF MISSIONS OF THE GENERAL ASSEMBLY WITH THE AM. HOME MISS. SOCIETY.

The Executive Committee of the A. H. M. S. after having conferred with several members of the Board of Missions of the General Assembly, who approved of the measure, addressed the following Circular, dated February 5, 1829, to each of the Directors and other Officers of the Society. Its object was to obtain the counsel of the above Officers as to the expediency of pursuing the proposed measures.

The origin of the plan of union presented, is sufficiently explained in the Circular itself. The favorable reception of it by this Committee is to be attributed to their deep conviction of the evils against which it was intended to guard, and their belief that, as an expedient to prevent the continuance and increase of these evils, especially in the Presbyterian church, it was happily conceived and well adapted to meet the preferences of our brethren, who had differed from us as to the best forms of organization for conducting Domestic Missions.

The Committee had determined that, after receiving the advice requested, if the way should not appear plain for prosecuting, peacefully, the proposed measures, they would not agitate the public mind with any discussion of the subject. But circumstances have since occurred which render it due to the friends of the Society to publish the Circular above named, together with the decision of the Committee which follows:

### CIRCULAR.

DEAR SIR,

You have doubtless been informed that, at the last "*General Assembly of the Presbyterian Church*," in May 1828, some measures were adopted which have resulted in an enlargement of the operations of the "*Board of Missions*" acting under the authority of that Body. You are also, perhaps, aware, that serious apprehensions were entertained by many, that the operations of that Board and of the American Home Missionary Society, existing, as they now do, in the form of *two, distinct, independent and General Boards*, would unavoidably interfere with and embarrass each other.

Facts have since evinced that these apprehensions were not unfounded. The embarrassments which were feared have begun to be experienced, and it has become manifest to many of the friends of both Boards, that, even if we suppose the kindest state of feeling to pervade their Executive Committees, they can not thus continue to exist and act, without interference both in the *collection and appropriation* of the charities of the churches; nor can they pursue the Missionary work with that unity of counsel which is essential to its highest prosperity. Impressed with the conviction that these evils cannot be avoided, while the present system of *separate action* is pursued, several members of both Committees have earnestly desired the adoption of a plan by which these *two Boards* might be reduced to *one*, under an organization which should be acceptable to all parties concerned.

With a view to such a result, the *Corresponding Secretaries* of the two Boards held several friendly interviews, and at length originated a plan, which they agreed, *as individuals*, to recommend to the consideration of the two Committees, with a view to its being afterwards submitted to the Society and the General Assembly, and the other Ecclesiastical Bodies concerned in the same.—



The plan was first submitted, as was agreed, to the *Executive Committee of the American Home Missionary Society*, and, after due consideration, was approved by them, as expressed in the following resolutions, which were unanimously adopted, Dec. 17, 1828. viz.

“*Resolved*—That this Committee concur in opinion with the General Agent of the Board of Missions of the General Assembly of the Presbyterian church, that, in view of the evils to be apprehended, from the separate action of two General Boards for Domestic Missions within the bounds of that church, it is desirable, (if the General Assembly shall concur in the proposed plan, and agree to conduct its Domestic Missionary operations through the American Home Missionary Society,) that the Constitution of this Society be altered as follows, viz.

“1. That Article Third\* of said Constitution shall read thus,

“Art. III. The Officers of the Society shall be a *President, Vice-Presidents, a Treasurer, an Auditor, a Corresponding Secretary and a Recording Secretary*, who shall be annually appointed by the Society; and *Fifty Directors* to be appointed annually by the *General Conference of Maine, the General Association of New-Hampshire, the General Convention of Vermont, the General Association of Massachusetts, the General Association of Connecticut, the Evangelical Association of Rhode Island, the General Synod of the Reformed Dutch Church, the German Reformed Synod,† and the General Assembly of the Presbyterian Church in the United States of America*, in proportion to the number of Ministers severally embraced in the above named Ecclesiastical Bodies; which said Directors shall enter on their duties at the close of the Anniversary next succeeding their appointment; and the said Officers and Directors, together with the Directors for Life, shall constitute a Board, seven of whom shall be a quorum at any meeting regularly convened. And it shall be understood, that, should any of the above named Ecclesiastical Bodies neglect or refuse to appoint their proportion of the said *Fifty Directors*, it shall be the duty of the Society, at its next Annual Meeting, after such deficiencies shall have occurred, to fill the vacancies occasioned by such neglect or refusal.

“2. That the following words shall be added to article fourth of the said Constitution, viz.—“and forward a copy of the same [the Annual Report] to each of the Ecclesiastical Bodies named in the third article of this Constitution.”

The above Resolutions have since been officially communicated to the Executive Committee of the Board of Missions of the General Assembly, with the hope that subsequent measures might be pursued with the entire approbation of both Committees. But that Committee being divided in opinion, as to the expediency of the plan proposed, submitted the same to a meeting of that portion of the Assembly's Board of Missions residing in Philadelphia, who, a majority of them disapproving of the contemplated union, have decided that “the Board is utterly incompetent to entertain any such proposition as that which is made to them by the Executive Committee of the American Home Missionary Society, inasmuch as the Board has not been invested with any power for such a purpose by the General Assembly.”

In these circumstances, the *Executive Committee of the American Home Missionary Society*, deeply impressed with the importance of the proposed union, are induced to address this Circular to each of the Officers and Directors of the Society. If the contemplated arrangement meet the approbation of said Officers and Directors generally, it is the purpose of the Committee to recommend to the Society, at its next Anniversary, to *alter its Constitution in conformity to the above resolutions*, with the provision that such alterations shall not be carried into effect

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\* This article, contained in the Constitution printed in the Reports of the Society, which you are requested to examine, now stands as follows, viz.

“Art. III. The officers of the Society shall be a President, Vice Presidents, a Treasurer, an Auditor, a Corresponding Secretary, a Recording Secretary and fifty Directors, who shall be annually appointed by the Society; and who, together with the Directors for Life, shall constitute a Board, seven of whom shall be a quorum at any meeting regularly convened.

† The German Reformed Synod was not embraced in this resolution, when it was first adopted, but has since been inserted, that Body being in correspondence with the General Assembly, and embracing a large number of Congregations destitute, or but partially supplied.

until the General Assembly shall have complied with the conditions of the same.—The Constitution being thus provisionally altered, the Society will be in an attitude to invite the co-operation of the General Assembly in effecting the proposed union, and the way will be fairly open for that Body to deliberate on the subject. And we are the more inclined to believe that the plan will be favorably received by the General Assembly, from our having already conferred with several highly respectable members of the Board of Missions, who give it their cordial approbation.

The considerations which, in the view of this Committee, evince the importance and practicability of the measures proposed, are

## I. THE EVILS OF THE PRESENT SYSTEM.

These are,

1. A *division* and a consequent *diminution* of the charities of the churches, where the Agents of the *two* Boards, however unexceptionable in manner and spirit, are permitted to make their appeals. There being no good reason, apparent to our citizens generally, why they should sustain the expense of *two* distinct organizations, and *two* systems of Agencies, for the performance of the *same* work, and on the *same* field, they are very naturally perplexed with the *separate* claims of these *two* Boards, and are at a loss to determine which of the *two* they ought to favor with their contributions. Thus a division of feeling is produced, and disputes are engendered, in *Congregations*, in *Presbyteries* and *Synods*, and even in the *General Assembly* itself; and, it is to be feared that, in some instances, a prejudice against the holy enterprize in which we are engaged has been, and would continue to be the result of this *divided* action.

2. The *appropriations* of the *two* Boards are attended with similar embarrassments. As each invites applications from *all* the destitute throughout the bounds of the Presbyterian church, and offers its patronage to *all* duly qualified Ministers and Licentiates of that denomination, who need to be aided in preaching the gospel to the poor, there is perplexity and division attending the correspondence both of applicant congregations and of Ministers and Candidates for the ministry, who desire to be directed to the most useful fields of labor. If they make their communications to *only one* of these Boards, its Committee may not be able to furnish the requisite encouragement or direction, because the necessary information has been diverted from them by the correspondence of the *other* Board. But if, as has been the case in a number of instances, applications from the *same sources* are addressed to *both Boards*, and appropriations made and Missionaries sent by *both*, each being ignorant of what may have been done by the *other*, the consequences may be most unhappy. Similar evils are experienced when *both Boards* make application to the *same individual* to become a Missionary. Thus, if there be any feelings of rivalry or jealousy between these *two* missionary Bodies, we are in danger not only of communicating the same to the young men in our Theological Seminaries, and of poisoning, in this way, the fountains of our future influence on the churches; but we are also in danger of propagating, in our frontier settlements, with the gospel, the seeds of those divisions, which mar the beauty and cripple the energies of too many of our churches at home.

## II. ADVANTAGES OF THE PROPOSED UNION.

The foregoing evils, it is believed, will all be avoided by the proposed union, and important advantages secured to the sacred cause for which both Boards were originally instituted.

1. It will establish a *single centre*, to which applications from congregations needing assistance may be made, either directly, or through the Auxiliary Societies within whose bounds they may be located, and to which Ministers and Candidates for the ministry may forward their letters of inquiry. Thus, both these departments of correspondence will be relieved from the perplexity and embarrassment which now attend them.

2. Thus furnished with intelligence from *all parts of the field*, which is covered, or which remains to be occupied by the denominations proposed to be embraced in this union, the Committee of this Society will be able to lay before the public, from time to time, and to communicate to individuals, *all the information* requisite to secure the greatest efficiency, as well as harmony of these denominations in the Missionary work.

3. The maintaining of a *single central office*, and a *single system of agencies* for Home Missions, according to the original design of the founders of this Society, will be attended with *much less expense* to the Christian public, than the support of *two, separate organizations* for the same purpose.

4. The proposed alterations in the Constitution of this Society, it is believed, will remove the ground of the objection which has been urged against it, in its present form, that *it is responsible to no Ecclesiastical Body*. When the provisions of these alterations shall have been complied with by the several Ecclesiastical Bodies named, the Society will then be the *organ of each*, and as *truly responsible to all* of them, as the Board of Missions, in its present form, is, to the General Assembly.

5. The Society, thus *responsible to all*, will afford a medium for the co-operation of the several denominations named, which could not be furnished by a Board *exclusively* responsible to any one of them. This consideration evinces the expediency and propriety of forming the proposed union on the basis of the Constitution of the Home Missionary Society, which already receives a large portion of the patronage of *three* of the denominations named, rather than on that of the Board of Missions of the General Assembly, which is supported by the contributions, as it is controlled by the authority of *only one* of the denominations proposed to be united in this work of love.

Permit us to add a few remarks on the

#### ALLEGED OBJECTIONS TO THE PROPOSED UNION.

1. It has been said that there are *prejudices* against the Home Missionary Society in some sections of the Presbyterian church, and that it is therefore expedient to maintain a *separate Board*, to secure the patronage of some congregations who would otherwise do little or nothing for Home Missions.

In reply, we think it just to remark, that, if such prejudices exist, they are doubtless, principally, the unhappy result of the *separate action*, which it is the object of the proposed measures to *combine*. Again, we are persuaded, that these prejudices, whether founded in suspicion of doctrinal discrepancies or in the fear of concentrating too much power in a single Society, arise from an entire misapprehension of the plan and powers of this Society in both these particulars.

*In the first place*, it should be borne in mind, that no Missionary Board, as such, possesses ecclesiastical authority. Even the Board of Missions of the General Assembly has no power to settle the ecclesiastical standing of its Missionaries. This is an authority which belongs exclusively to the Ecclesiastical Judicatories of that Body. The same is true of the Home Missionary Society. It has *no power*, as its Committee have *no wish*, to interfere with the discipline or doctrines of the churches which it proposes to serve. It has therefore cautiously avoided *even the appearance of power*, by choosing to exist *without a charter and without permanent funds*; thus depending, from year to year, on the voluntary contributions of the benevolent, and having *no existence, excepting in the affections and confidence of the Christian public*.

*Secondly*. The PLAN AND STIPULATIONS,\* on which the Executive Committee have invited the co-operation of Auxiliary Societies, yield to such Societies the *control*, within their own bounds, *even of the Missionary appointments of the Parent Society*. If Presbyteries and Synods become auxiliary to the national Society on this plan, they have all the security for the orthodoxy and correct ecclesiastical standing of the Missionaries within their bounds, which the constitution of the Presbyterian church furnishes, and no power of the Parent Society can impair that security, or impose upon any of their churches an unacceptable minister.

Let these facts be understood and duly appreciated, and we are sure the prejudices of our brethren will vanish, and the existence of *two general Boards* will no longer be regarded necessary to secure the patronage of *all the churches*. The Agents of this Society will then be cordially admitted to all the congregations to which the Auxiliary Presbyteries and Synods themselves could be

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\* See Second Report of the A. H. M. S. page 70, &c. Also, the "Home Missionary" for July, (No. 3,) where these stipulations and the reasons of them, are published at length.



admitted, because they will be, in fact, the Agents of those Ecclesiastical Bodies, *within whose bounds, with whose approbation, and for whose benefit, they will be appointed to act.*

2. It has been alleged, that each of the several denominations proposed to be embraced in this union is sufficiently large to conduct its own Missions, separate from all the rest and that therefore the projected co-operation, on any terms, is not desirable.—This opinion, we presume, is entertained by but a small portion of the Presbyterian church, while a majority of that body, a considerable portion of the Reformed Dutch church, and the Congregational churches, generally have declared in favor of a union and concentration of efforts. If, therefore, our brethren, who entertain the above opinion, continue to maintain the *separate action* of a Board exclusively responsible to the General Assembly, the effect will undoubtedly be to perpetuate the unhappy division which now exists in the Missionary operations of that denomination. Whatever might have been possible a few years since, had the opportunity been embraced, they cannot now expect to concentrate the efforts of the whole Presbyterian church in sustaining a Board, *thus exclusive in its responsibilities.* The American Home Missionary Society being composed *principally of Presbyterians*, having hitherto derived *more than four-fifths of its income from Presbyterian churches*, and expended it in support of *Presbyterian Missions*, and large sections of the Presbyterian church having already become auxiliary to it, thereby pledging themselves thus to *co-operate* with the other denominations already represented in the Society, it is not to be expected, that this organization can now be relinquished by Presbyterians generally, to give place to a Board which would *exclude that co-operation with other denominations which they desire to maintain.*

It may, therefore, be submitted to our brethren, who have urged the above objection, whether, in these circumstances, they ought not to yield their preference; especially since the plan of co-operation proposed is rendered so unexceptionable and safe to the separate interests of the several denominations embraced in it? Besides, there are *reasons* for such a co-operation which may not at once occur, even to the friends of the proposed union. Some of the denominations named are comparatively *well supplied with ministers, possess much ability, and have, comparatively, little vacant territory* which they can expect to occupy for themselves. This is true of the Reformed Dutch and Congregational churches, while the Presbyterian and German Reformed churches have a *wide field* to be supplied, and comparatively *few ministers* to occupy it. Surely, then, these denominations, if they agree in essential doctrines, so far as they can with safety, ought to "*bear one another's burdens, and so fulfil the law of Christ.*"

3. It has been objected, that the Board of Missions is an ancient and venerable Body, that it has been honored as the instrument of great good in enlarging the boundaries of the Presbyterian church, and that it would therefore be *ungrateful*, as well as inconsistent with the dignity of the General Assembly, to *give up such a Board, and cease to act as a Missionary Body.* This objection is obviously founded in misapprehension of the *design and effect* of the proposed union; which contemplates not the *relinquishment of Domestic Missions by the General Assembly, but simply the change of its organ.* This change it may effect in perfect accordance with a just estimate and a *grateful sense* of the past benefits derived from its Missionary Board; especially since the organ which it will assume, in this arrangement, is at the present time, much more extended in its operations, and probably sustains, in *Presbyterian congregations*, more than four times the amount of Missionary labor which is supported by that Board. Besides, the present organ of the General Assembly, for Domestic Missions, is not such as has enabled it to pervade all the branches of its own communion; and thus the affections of a large portion of the Presbyterian church itself, are in danger of being alienated and diverted from the General Assembly. But if it make the proposed change, and assume, as its organ, the Home Missionary Society, on the plan proposed, it will at once be furnished with a medium, through which it may exert its influence as a *Missionary Body*, upon all the churches under its care, and thus, by its parental beneficence, through this Society, it may do much to concentrate the affections of all the churches in itself. The General Assembly, therefore, by acceding to the proposed union, *will not cease to act as a Missionary Body, but will possess itself of the*

means of a much wider, as well as more happy influence, in this respect, than it can hope to exert on the present plan.

4. It may be objected to the plan of the proposed union that the only contingency on which it is suspended is the approbation of the General Assembly. To this it may be replied that the Congregational churches generally are already Auxiliary to this Society, and the proposed arrangement will not affect the terms of their connection with it, whether they comply with the provisions of the proposed alterations or not. The Reformed Dutch and German Reformed churches are pursuing their Missionary operations on a limited field, and do not materially interfere with or embarrass the Correspondence of the Society. Their immediate assent to the union proposed is therefore less important, and it has been thought best to invite their co-operation, with the earnest hope that it will be granted, in due time, but without making it indispensable to the adoption of the plan by this Society.

With these explanations, Dear Sir, we respectfully submit this subject for your advice, as of the American Home Missionary Society. If the proposed union is approved by the Officers and Directors of the Society generally, the Committee will avail themselves of their constitutional privilege, in this instance, and recommend to the Society the proposed alterations of its Constitution. Will you have the goodness therefore to favor us with a distinct expression of your opinion, on this important subject. Please to favor us with your reply as early as the 10th of March next, that we may be prepared, at that time, to adopt such other measures as may be deemed expedient to bring the subject properly before the Society, at its next Anniversary.

By order of the Executive Committee,

**ABSALOM PETERS,**

*Corresponding Secretary of the A. H. M. S.*

### DECISION OF THE EXECUTIVE COMMITTEE.

On reviewing the advice received in relation to the proposition contained in the foregoing Circular, March 16th, it was found that communications had been received from *fifty-nine* of the Officers of the Society. Of these, though a large majority were decidedly in favor of the Union recommended, and of altering the Constitution of the Society, as proposed; yet several were opposed, on various grounds, to the further prosecution of the proposed measures.

From the considerations presented in these letters, it appeared impossible to anticipate entire harmony in favor of the prosecution of the plan, under present circumstances.

The EXECUTIVE COMMITTEE of the A. H. M. S. in view of the above considerations, and after mature and prayerful deliberation, not doubting that the Officers who have recommended, and other friends of the Society who have desired the Union proposed, will, in the present state of things, concur in this decision, have, therefore,

*Resolved unanimously,*

*That it is deemed INEXPEDIENT by this Committee to recommend to the Society, at its next anniversary, the proposed alterations in the Constitution.*

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*Letters received at the Office of the A. H. M. S.*

*from Feb. 15, to March 15, 1829.*

From Rev. T. Grier, S. Buck, Rev. E. M. Eagleton, Rev. M. Osborn, Rev. W. L. Buffett, R. L. Colt, Rev. N. M. Urnston, Rev. A. Craig, Rev. D. C. Lansing, D. D. Rev. J. Leavitt, Rev. E. Yale, Hon. M. Clarke, J. H. Arnold, Rev. R. S. Storrs, Rev. B. Tyler D. D. Rev. S. Bissell, Rev. J. C. Morgan, Rev. Edson Hart, Rev. E. D. Griffin, D. D. Rev. E. W. Gilbert, Rev. E. Evans, Rev. D. Porter, D. D. T. R. Cooke, Orin Day, John Colt, Rev. H. Chamberlin, Rev. M. Gillett, J. D. Hawley, Rev. R. Pettibone, Rev. D. W. Lathrop, 2 Rev. G. Sheldon, Rev. J. Bates, D. D. Rev. U. Maynard, Rev. G. W. Warner, Rev. E. Porter, D. D. 2, R. Porter, J. Corning, W. Darrach, 2, A. White, 2, Rev. L. I. Hoadley, Rev. S. Eaton, Rev. E. Fisk, D. D. Hon. D. L. Morrill, Rev. N. Lord, D. D. Rev. A. P. Foster, Rev. J. R. Wheelock, 2, Rev. E. Mead, Rev.

J. B. Morrow, Rev. J. Butler, Rev. J. Van Vechten, Hon. S. Van Rensselaer, Rev. J. A. Murray, F. R. Cossitt, A. P. Bishop, C. Pearl, W. Edwards, A. G. Hinman, Rev. E. Carpenter, Rev. A. Alexander, D. D. Rev. J. Edwards, D. D. Rev. J. Storrs, Rev. O. Hill, Rev. S. Miller, D. D. G. Pomeroy, S. Allen, Rev. J. Carnohan, D. D. Rev. E. D. Kinney, A. Gilchrist, Rev. B. Tappan, Rev. S. Porter, Rev. O. C. Whiton, Rev. N. H. Gillet, Rev. S. V. Barnes, Rev. C. Coffin, D. D. Hon. J. C. Smith, Hon. C. Marsh, Rev. H. Davis, D. D. J. Tracy, Esq. Rev. S. Saunders, W. French, Elders of Sharon and Royal Oak, Va. Rev. Asa Brooks, J. S. Stanwood, J. Bailey, R. R. Rood, C. H. Toll, Rev. C. Yale, Rev. J. Green, Rev. S. J. Miller, Rev. S. L. Graham, L. Van Dyck, Jun. Rev. H. B. Chapin, Rev. J. Hart, Elders of Bellefontaine, O. Rev. J. Campbell, Mrs. J. A. Robinson, Rev. J. L. Hale, G. Blackburn, D. D. Rev. S. T. Babbit, Rev. C. Butler, Rev. W. Page.

*Missionaries re-appointed.*

Rev. Josiah T. Hawes, Great Falls, Somerworth,  
N. H.  
Rev. Abner P. Clarke, Preble, Cortland Co. N. Y.  
Rev. Isaac Flagler, Hopewell, Ontario do do

Rev. Dugald McIntire, Sharon and Royal Oak Con-  
gregations, Washington Co. Va.  
Rev. Wm. Mathews, Hopewell, Richland Co. Ohio.  
Rev. Aratus Kent, to go to Galea, Fever River,  
on the borders of Illinois and the North West  
Territory. [See Home Miss. p. 47.]  
Rev. Jas. Boyle, Veteran & vicinity, Tioga Co. N. Y.  
Rev. Chester Hinman, Gorham, Ontario do do

*The Treasurer of the American Home Missionary Society, acknowledges the  
Receipt of the following sums, from Feb. 15th, to March 15th, 1829.*

Barre, Mass. Rev. John Storrs, 3 00  
Boston, Mass. Society for Home Missions,  
draft on J. F. Bumstead, Treas. 520 00  
Brooklyn, L. I. Female Miss. Soc. per Miss  
E. Van Sinderen, Treas. 100 00  
Brunswick, N. Y. per J. B. Goodrich, paid  
to Rev. J. A. Murray, 28 00  
Charleston, S. C. Thomas Fleming, 50 00  
Do Juvenile Association in the  
3d Presb. Ch. pr. C. McIntire, 20 00  
Do A Friend, pr. C. McIntire, 10 00  
Cutchogue, L. I. Rev. E. Youngs, per N.  
Y. Obs. 50  
Fort Covington, N. Y. Collection, per Rev.  
J. Butler, 1 25  
Hoosick, N. Y. Rev. John A. Murray, to con-  
stitute him a Director for Life, 100 00  
Meredith, N. Y. Thanksgiv. Coll. per Rev.  
Wm. Fieher, 4 75  
Middletown, Orange Co. N. Y. Collection on  
New-Year's day, per John W.  
Wells, 20 00  
Do Fem. Benev. Soc per do 17 37  
Millersburg and Hopewell, O. Mon. Con.  
Collections, per Rev. N. M. Urnston, 7 48  
Moira, N. Y. Collection, per Rev. Joseph  
Butler, 4 00  
Morgan, O. Jesse B. Hawley, Esq. 2 00  
Morristown, N. J. Mrs. Condit, 7 00  
Newark, N. J. 1st Presb. Ch. Mon. Con. Col-  
lections, per Mr. Isaac Nichols, 13 50  
New-York, Allen-st. Ch. Mon. Con per Mr.  
Kennedy, 11 72  
Do Brick Ch. Male Assoc. per Geo.  
Douglass, Tr. viz.—J. S. \$3;  
Cash, 2; J. Brooks, 1; W.  
Sherwood, 3; Stephen Holt, 1;  
R. Harding, 5; Henry Bush, 2;  
Grove Wright, 10; B. De For-  
est, 20; John Hitchcock, 5; A  
friend to Missions, 20; H. H.  
Sheiffelin, 5; F. G. Bull 5; Mrs.  
S. Osborn, 6; Mary Smith, 3;  
Dan'l Oakley, 10; John Buell, 3;  
Do Brick Ch. Mon. Con. Coll. per P.  
Hawes, Esq. 40 00  
Do Cedar-st. Ch. Male Assoc. Cy-  
renius Beers, to constitute  
Miss Margaret E. Beers, a  
Member for Life, 30 00  
Do Cedar-st. Ch. Mon. Con. Coll.  
per C. Beers, 26 84  
Do Sab. Scholars' Miss. Assoc per  
H. B. Hinsdale, Treas. to aid  
the Ch. in Ravenna, O. in sup-  
port of Rev. A. Nash, 100 00  
Do Gilbert Smith, M. D. Proceeds of  
Pew No. 34, Cedar-st. Ch.  
Life Director, 154 00  
Do From "a Boy," 5 00  
Do Garden-st. Ch. Mon. Con. Coll.  
per W. W. Townsend, 17 68  
New Utrecht, L. I. Fem. Missionary, Bible  
and Tract Soc. per Mrs. Berier, Treas. 40 00  
Preble, N. Y. Aux. Miss. Soc. per Rev. A. P.  
Clarke, 25 00  
Rensselaerville, N. Y. Young Men's Miss.  
Soc. per Rev. M. Smith, 25 00  
Rome, N. Y. Rev. M. Gillett, Marriage fee 2 00  
Sand Lake, N. Y. Rev. Ezra D. Kinney, to  
constitute him a Director for Life, 100 00  
Subscriptions to "Home Missionary," 50 00  
Troy, N. Y. Fem. Assoc. 2nd Ch. Mrs. R. D.  
Silliman, Treas. per Rev. M. Tucker, 50 00

Twinsburg, O. Male Miss. Assoc. per Rev.  
S. Bissell, 10 50  
Do Female, do do 6 25  
Total, \$1706 84  
KNOWLES TAYLOR, Treasurer.  
*The following sums are acknowledged as receiv-  
ed by Rev. M. P. Squier, Agent of the A. H. M.  
S in the Western part of New York, from Feb.  
11, to March 11, 1829.*  
Angelica, Coll. on Thanksgiv. day, \$10 00  
Auburn, Ladies' Sewing Soc. \$50; Ladies'  
Aux. Assoc \$50, to constitute Rev.  
M. L. R. Perrine, D. D. a Direc-  
tor for Life, 100 00  
Do Gent. Aux. 12 56  
Buffalo, Thanksgiv. Coll. 19 35  
Do Jabez Goodell, 4 00  
Canandaigua, Rev. A. D. Eddy, 10; W.  
Hubbell, 20; N. Little, 5; O. Phelps, 10;  
L. Phelps, 5; Mr. McCready, 5; J. Wil-  
son, 3; Mr. How, 5; J. A. Bemis, 5;  
Th. Beals, 5; Th. Lyon, 3; J. Smedley,  
3; H. Chapin, 2nd, 3; M. H. Clarke, 1;  
East Palmyra, Thanksgiv. Coll. 2 37  
Farmington, Con. Timothy Cowles, Esq. for  
Cong. at Mina, to constitute Rev. Noah  
Porter, a Director for Life, 100 00  
Fayette, Ladies' Aux. 19 13  
Lyons, Gent. Aux. and Coll. 41 75; Ladies'  
Aux. 25 44; E. Price, Esq. in full, on  
Life Membership, 20; H. Towar, in  
part for Life Mem. 10; ——— Leach,  
Esq. 5; 102 19  
North Bristol, Sab. Collection, 15 46  
Palmyra, Two Collections, 33 48; of which,  
30 to constitute Rev. Alfred E. Camp-  
bell a Life Mem; Geo. Beckwith, Esq.  
Life Mem. 30; Ladies' Aux. 5 50 H.  
Jessup, 5; Geo. N. Williams, 5; W.  
Linnel, 2; 80 98  
Parma and Greece, Rev. C. Cook, and Mrs.  
C. 5; A. Beebe, 5; D. G. Smith, 6; P.  
Brockway, and Mrs. E. 3; J. Granger,  
5; Z. Stevens, 3; N. Cheesbro, 1; H.  
Barret, 6; S. Cushing, 2; P. Stevens,  
75 cents; A. Cushing, 50 cents; W.  
Beebe, 50 cents; E. Brockway, 50 cents;  
J. Arnold, \$1; B. Bradley, 1; Mr. and  
Mrs. Northrop, 3; O. Hall, 1; H. Ar-  
nold, 50 cents; Mrs. Owen, 1; R. Beebe,  
50 cents; J. S. Drury, 50 cents; S.  
Drake, \$1; N. Snow, 50 cents; 50 25  
Phelps, Sab. Collection, 21 73  
Pittsford, Ladies' Aux. 39 89  
Do Gent. do 15 50  
Rochester, H. Ely, 518; A. Champion, Esq.  
200; J. Peck, 10; E. Pomeroy, 15; L.  
Ward, 10; A. Samson, 5; D. Sibley,  
12 50; Rev. Wm. James, 10; B. Camp-  
bell 10; J. Gould, 5; H. B. Pierpont 5;  
D. O. Hatch, 5; P. Smith, 10; M. Chapin,  
10; A. Gardner, 5; E. Cook, 30; F.  
Haight, 5; C. J. Hall, 5; Ladies' Aux.  
36 25; Young Ladies' Aux. 43; of  
which, \$30 applied to constitute Rev.  
Joseph Penny Life Mem. and 13, in part,  
to const. Rev. Wm. James a L. Mem. 949 75  
Seneca Falls, Donations, 2 65  
Weedsport, Thanksgiv. Coll. 3 80  
Subscriptions to "Home Missionary," 2 00  
Total, \$1634 61



## THE HOPE THAT MAKETH ASHAMED.

[Furnished by a Clergyman.]

Four or five years ago, I became acquainted with Mr. S—P—; then a young man of very promising talents and of considerable, literary attainments. He had been some time in the study of medicine, and was about to enter on its practice with rather flattering prospects. His health for several years had been poor; fears had been entertained, that a consumption would soon send him to the grave. As was natural, his thoughts were frequently turned on the concerns of another world; at times, apparently with considerable interest. But, alas! he had been taught from a child to believe that "*all are safe*," and the consequence was, his anxiety for himself fled upon the faintest appearances of returning health. The pledge of his safety was, *that he was with the multitude!* He was however, at length, brought home from his attendance on medical lectures, sick, as many feared, for the last time; and in this, they were correct.

I was about his age; and being engaged in teaching near the house of his father, I occasionally visited him. Four or five months previous to this, I had indulged the hope that I had found rest in our Lord Jesus Christ; but as yet had made no public profession of religion. I felt very anxious to have some conversation with Mr. P— about his eternal interests; and for this purpose visited him frequently. I thought I could discover the plainest indications in his countenance, of a deep concern for himself; and I longed to point him to that Saviour, whose loving kindness had so lately made my own heart glad. But his father, (O! what an abuse of language,) his father, upon my first visit, gave me plainly to understand, that it was not only *his* wish but it was also the wish of S— that nothing should be said to him on the subject of religion. His hope, thought I, differs widely from mine. *He* is so sure of salvation, so much in love with his Saviour, that he does not wish to *talk* about them! One time when I visited him, I had succeeded in finding my way to his room before his father had seen me. But I had no sooner seated myself, than he made his appearance. He

immediately began to remark, very flip-pantly, on the delightful prospects before his dying son S—; and that he was going the way of all the earth and soon to meet *all*, where sickness and sorrow never come. I could not help saying within myself, as I gazed on his emaciated countenance; "that gloom, and desponding, and horror, which appear so manifest, are the last marks that I should consider indications of rest in Jesus." I left him and returned to my school, shuddering at the thought, that men will indulge a hope *which they dare not examine!* I could hear from him occasionally, but always heard he was failing. He gave no signs of a change in his views or feelings to any one, but continued to cling to that system, (unless this is *another* abuse of words) in which he had been so thoroughly indoctrinated. All the directions he gave in regard to his death, and all the remarks he made about it, were nearly comprehended in his last request; which was, *that no funeral sermon should be preached at his interment.* He said, *he did not want to have any body scared to Heaven by a funeral sermon!*

The hour at length arrived which was to terminate his earthly career and settle for ever the question of his interest in Christ. I was at the house in the early part of the evening, on an errand. As no one invited me into the room, where he was dying, and because I did not feel as if I *could* see him die, I retired without seeing him. I had occasion to return, about ten o'clock in the evening, and was requested to go into the house, which I did not intend, having learned that he was yet alive. I however consented. There were many present, both of friends and neighbors. Of *his* companions there were eight or ten, who were leaning on the same visionary foundation; and were here witnessing its whole solidity. At one moment their dying brother would beseech them to *shoot* him; and then again he would ask them to *pray* for him. But alas! this was a language they had never learned!

I sat down in an adjoining room, and began to converse with one who gave me the above particulars, and who added, "it is a hard task to see him die."

While we were here conversing, the father of the dying man came to me and asked me if I would go in and pray with S—? “for;” said he, “he is dying—and—and—he has been asking *us to pray for him!*” This was placing me in circumstances of peculiar trial. The language of prayer, I had used but a few days, at most. The thought, that he had *refused to that hour*, to have any one pray for him, rushed upon me suddenly; the recollection of what his father had said to me; the presence of six or eight, who were determined to build on the same sand which they saw washing away before their eyes—and, above all, I could not lose sight of the awful *undertaking*—to plead the cause of one in *his* situation! I thought there ought to be an *angel*, or perhaps, a higher being still to intercede in such a case. In this situation I sat motionless and silent, till the eyes of all in the room were turned on me, and I felt as if there was nothing of me. I doubted whether I could command my tongue sufficiently to pronounce the name of God. — At length, however, I consented.

As I entered the room, he fixed his eyes on me;—and it seemed as if he would look me through. Not a groan—not a sigh—not a motion was heard or seen. He watched me with inexpressible interest and attention, till I fell on my knees close by his bed. How long before I broke silence, I am unable to say; but my feelings at that time will probably be the last I shall forget. I thought surely he was dead;—and I dare not open my eyes to see. Still, I heard nothing from him: all was hushed.—But the very instant I pronounced the name of God—he *shrieked* out, and sprang as if he were coming out of his bed. What think you, my dear reader were the feelings of a poor mortal in my condition, when I heard him say, with a groan which seemed as if it would awake the dead—“*O Pray all of you!*”

I commended him, in the name of our Lord Jesus, to the mercy of God, left him, and in a few moments heard he was dead. I thought of Young’s remark at the close of a similar scene, with dying Altemont, “If *this*—is a man of pleasure;—what is a man of pain?”

Z—A—

#### HOW TO BUILD A CHURCH.

[Furnished by a Layman.]

The facts contained in the following article were communicated to the writer by one of the Missionaries of the

late American Missionary Society, on his return from a mission among the frontier settlements of the State of New-York. Having heard them mentioned by several persons, he at length obtained a confirmation of the same from the lips of the gentleman, referred to.

In one of those new settlements on our frontiers, so often destitute, not only of the stated means of grace, but of a place for public worship, a few pious individuals, with their families, were accustomed to assemble on the Sabbath, in the most commodious room that could be obtained in a private house, and there read the word of God, and unite in singing his praises, and in prayer. As these meetings continued, their numbers so increased that they had no room which could contain them. They now felt their need of a place for public worship; but, like most new settlers, they were too poor to do much to accomplish the object. In their extremity, they went to God for direction and assistance; and, as a certain result of humble and importunate prayer, they resolved to make a strong effort themselves. A subscription was opened, and although each subscribed to the full extent of his ability, alas! the whole did not equal the one fourth of the amount required. One alternative only remained, and that appeared hopeless. In the the centre of the town was a man of wealth, and influence, by whose assistance, the object might be accomplished—and not without it—But he was a man of the world. They again went to God in prayer, and arose from their knees to appoint a Committee to call on the gentleman, and request his assistance, while the remainder still continued to beseech God to aid them with His presence and blessing.—The Committee immediately attended to the duties of their appointment. The gentleman received them courteously, and inquired their business. They answered, “we want to build a place of public worship.” “Then why do you not build one?” “We are not able.”—“Have you made any efforts?” “Yes, we have opened a subscription, and find we cannot raise one fourth as much as the expense.” “Let me see your subscription.” He took it, and running his eyes over it, enquired, “will you give all you have subscribed.” They answered, they would. “Then give me your subscription list, and I will build you a Church.”

‘He forthwith selected a suitable spot

on his own land, collected the stone, and the timber, and the boards, and the shingles, and deposited them near the building spot. All things being now ready, the time drew near for laying the foundation; and all eyes were turned to the benevolent Donor, to lay the corner stone. The day arrived—the whole neighborhood were assembled to witness the ceremony, and in solemn prayerful silence, encircled the spot.—The gentleman descended to the stone, but, as he lifted the hammer to perform the office, a thought, sharper than a barbed dart, pierced his bosom!—“What am I doing? Laying the corner stone of a Church for the worship of *that* God, whom *I* never worshipped! Here will the Gospel of Jesus Christ be preached; here the voice of prayer and of praise and thanksgiving will ascend to God; and here will souls be born to immortal life and glory; while *I*—*have neither lot nor portion in this matter!*” Having with great agitation performed the ceremony he withdrew from the crowd, a “*stricken deer*,” and enjoyed not a moment’s peace, nor rest, till the Great Physician passing by, gently withdrew the dart, healed all his wounds, and bade him live! It scarce need be added, that the building was speedily erected and finished, and that he became a pillar in that spiritual Church, of which Jesus Christ is the CHIEF CORNER STONE.

### REFLECTIONS.

Let christians never despond. The feeblest church can do something; and even the “widows mite” is blest. And while they labor, let them pray; and never lose their confidence in God, for the blessing may be nigh, even at the door. Let them never cease to labor and pray while they live. He has the hearts of all men in His hand, and can raise them up helpers from a quarter whence they least expect it.

What mighty motives does this simple narrative present for men of the world to contribute freely of their wealth, and even to make great sacrifices in aid of the objects of christian benevolence.—Not that they lay God under any obligations; but do we not often see that when He opens their hearts to give liberally, He soon opens them to receive His Grace, “in full measure, heaped up, and running over, into their own bosoms.” H.

### PASTORAL FAITHFULNESS.

[Furnished by an aged Clergyman.]

I send you this small scrap for the encouragement of faithfulness in those who are called to “watch for souls as they that must give account.” I was called to visit a young married woman, who was going down with the consumption. I asked her how she felt under a view of her declining state, and the prospect before her of soon taking her exit from time to eternity? Her reply was that she felt willing to die, if it was God’s will. I asked her many questions to learn the nature of her resignation, until I was satisfied that she was a stranger to true gospel reconciliation, and holy submission to the will of God. I then pointed out to her the difference between a true and false submission, and the dangers of being deceived. I then left her that she might examine herself. On visiting her again, soon after, I found her in the same confident good opinion of her state. I again conversed largely on the danger of being deceived, but to no good effect. She still felt easy and secure in what I thought a false hope, I felt deeply interested for her, as I found she must soon die, and, as I feared, go into everlasting misery. I thought it my duty to tell her plainly what I feared about her case, but I concluded she would be greatly alarmed, and her mother setting by her bed weeping, that they would both think I was uncharitable. I therefore felt I could not tell her what I thought of her condition. I left her again; but after having departed, my conscience reproached me for unfaithfulness to a dying soul. I resolved I would be faithful the next visit, but when the time came I feared to do it, and besides, Satan and my unbelieving heart suggested that it would do no good, but only afflict the family, and grieve the dying youth, and set them all against me. In this state of mind I visited her, almost every day, for a week. When by her, I felt it my duty to tell her plainly my fears, about the state of her mind, *but could not*. When away from her, my conscience reproved me, and I had no peace. At length I resolved to *do my duty* and leave the event with God. I accordingly told her, I was a poor ignorant man, and did not pretend to know the heart; but I felt it my duty to tell her my opinion, and that I hoped she would receive it as the opinion of a friend, though she might think I misjudged, for



I meant it for her good. I then told her, I feared she was wholly deceived about the state of her heart. I said to her, you think you love God, love the Saviour, love God's people, but I fear you never had any of the love of God in your heart. You think you are prepared to die and go and be with Christ, but I fear you have never seen your need of a Saviour, for you have never seen your sinfulness. I believe your heart is in a very different state from what you think it is. Instead of loving God, in heart, you appear to be at enmity against him. Instead of loving the Saviour, you have always slighted him, and you seem to know nothing about that love which unites the hearts of God's people, one to another. As soon as I had answered my mind, she cried out "Oh I think you are very censorious and cruel." I then replied, I hoped it might prove that I had misjudged, but from her answer, I was more convinced than before, that I had judged righteously. You thought you loved me, but now, you see your heart, that you hate me, because I tell you the truth. I said other things, as I thought proper, and left her, and her mother, in a flood of tears. The next day, she sent for me, and, as soon as I entered the room, she cried out, "Oh Mr. P. I find you have told me the truth, I find I have just such a heart as you told me I had. Oh what shall I do?" I then conversed with her, as I judged suitable and left her. The day after she appeared not only to renounce all her own righteousness, as filthy rags, but to cast herself wholly on the mercy of God, and Jesus Christ became her only hope. Now she, and her mother, were ready to thank me for my faithfulness to her soul. The day after she died, apparently in the peace and love of God.

J. P.

#### ACTIVE PIETY, A REMEDY FOR DESPONDENCY.

[Furnished by a Clergyman.]

"Assurance is not to be obtained so much by self examination as by active piety."—Pres. Edwards.

Real Christians sometimes settle down into a state of hopelessness. They lose sight of Christ, and then attempt to obtain assurance of their piety by looking upon their sins, instead of making active efforts for the good of others. The experience of a respected class-mate well illustrates this remark.

Its publication can do him no harm, and it may show some persons, sinking in despair, how to obtain evidence of their union to Christ.

At the commencement of a revival of religion in Middlebury College, E—C—, was led to doubt whether he was a Christian. He gave up his hope, and for several months was in great agony of mind. He wasted away, and became so emaciated that he looked as if just recovered from a severe sickness. During this time his appearance and expressions were indicative of the keenest despair. "Look at me," he would say, "behold a monument of God's wrath, left justly to mourn for my sins in this time of joy."

He thought he had been a hypocrite, and at last settled down under the impression that he had committed the unpardonable sin. He thought that no one ever had such distress of mind as he had, and looked upon himself as most hopeless and wretched. Sometimes he would leave the chapel in time of prayer, and hastily withdraw from meetings of religious worship, through fear that, if he remained in such holy places, God would consume him! His friends advised him to take a school during the winter vacation, apprehending that unless his mind could be diverted from himself it would become impaired. He now looked upon himself as lost, but resolved to do what he could to prevent others from going down to hell. He conversed with his scholars, and warned them of the coming wrath. God was pleased to bless his efforts to the awakening of some of his scholars. A revival of religion soon commenced. As it advanced, he looked up to God with confidence; and God raised upon him the light of his countenance and filled his soul with joy. After this he was exceedingly afraid of sin. He walked softly before God, remembering the wormwood and the gall. The glory of God, and the salvation of sinners appeared to be the great aim of his life; and he looked and acted as if ripening for Heaven. A few days after he received his degree, "he was not, for God had taken him."

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—PAUL.















